Seerat Syedna Amir Muawiyah (RA)

Sikander Naqshbandi

Seerat Syedna Amir Muawiyah (RA)

Syed Sibte Sikander Naqvi Hanafi Naqshbandi Mujaddidi

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بسم الله الرحمٰن الرحيم

In the name of God, Most Gracious, Most Merciful

Biography of Syedna Amir Muawiyah (RA)

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PRICELESS PEARLS

Hazrat Abdullah bin Abbas (RA) said:

Of course, (Hazrat) Mu'awiyah (RA) is a jurist, and he has found the companionship of the Holy Prophet (ﷺ).

(SAHIH BUKHARI)

Preface

Hazrat Aurangzeb Farooqi (Damat Barakatahu)

President - Sipah-e-Sahaba Pakistan

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Hazrat Muhammad (ﷺ) Messenger and prophet:

But later!

Hazrat Amir Mu'awiyah (RA) is one of the shining stars of the sky whose radiance ignited the beloved Companions and forced the people of Hell to burn.

Ruler of 6.4 million Square Miles, Writer of Revelation, Founder of Naval Forces, Uncle of Momineen, Conqueror of Syria and Cyprus, Ruler, prudent, Enlightened Politician, Guardian, Ruler of Leadership and Sovereignty, Knowledge and Grace, Religion and Wisdom, Seal of Loyalty, Truthfulness and Purity.

The most critical and challenging task is to write the biography of Hazrat Ameer Muawiyah (RA), the leader of saints and sages, conqueror of Arabs and non-Arabs, with comprehensive knowledge and wisdom, beloved of Sadat-e-Karam (Family of the Prophet ﷺ). The pen has to run on the trail of moderation. The actual biography is to be written to avoid excesses.

Mr. Sikandar Naqshbandi has written the biography of Syedna Amir Muawiyah (RA). I had the opportunity to read from a few places. May Allah reward him and make this book beneficial for Muslims.

Aurangzeb Farooqi

November 25, 2021

Brief introduction of Hazrat Aurangzeb Farooqi (Damat Barakatahu)

Aurangzeb Farooqi (db) was born on November 10, 1972, in Abbottabad, Pakistan. His family had settled in Karachi. He studied at Farooqiya University and Darul-Uloom Banuri Town, Karachi (Pakistan). He completed the hadith tour there and got the Sanad (Degree). Banuri Town University belongs to the Deobandi school of thought. For some time, Allama Aurangzeb performed Friday and Jamaat duties in various Masajid in Karachi. At the same time, Allama Farooqi (db) continued his work with Ahl-e-Sunnat Wal-Jamaat-e-Pakistan and Sipah-e-Sahaba Pakistan.

Gradually, due to his love for the workers and hard work, he was made the President of the Karachi zone organization. Thus, on June 22, 2014, he was

elected President of Ahl-e-Sunnat Wal-Jamaat-e-Pakistan at an organizational meeting in Jhang.

Aurangzeb Farooqi (db) was appointed president after the death of Supreme Caliph Abdul Qayyum (db) because former President Ahmed Ludhianvi (db) became the organization's patron.

Allama Aurangzeb Farooqi (db) performs the Friday sermon and Imamate duties at Jamia Masjid Khadija-tul Kabra (RA) near Shah Latif Town Police Station. He is the most popular leader of the Hanafi sect Ahl-e-Sunnat Wal-Jamaat (Deobandi School of thought) worldwide.

Once, in 2012, as he was leaving the court, he was assassinated. Six people were killed, and he was seriously injured, but Allah Almighty saved his life. He also had a murderous attack on the 2015AD.

Review

Hazrat Rabb Nawaz Hanafi (Damat Barakatahu)

President Sipah Sahaba Pakistan (Karachi Zone)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

(In the name of Allah, Most Gracious, Most Merciful)

Syedna Amir Muawiyah (RA), on the one hand, is the great leader of the Companions of the Holy Prophet (ﷺ) and the Muslim Ummah. On the other hand, his life is a perfect beacon for the Islamic Empire to run in the Islamic style. Syedna Amir Muawiyah (RA) is one of the most influential figures of Islamic history.

Just as the love of Hazrat Ali Murtaza (RA) is a sign of religion and faith, his hatred is a sign of disbelief and hypocrisy. In the same way, devotion to Hazrat Ali (RA) is the last step of extremism. In the same way, the love of Amir Muawiyah (RA) is the light of Islam and faith. On the other hand, hatred of him is a sign of Sabaiyat. One of the most oppressed personalities in history is Syedna Amir Muawiyah (RA).

By the way, it is necessary to open one's mouth in the court of all the holy personalities with complete control over the pen and tongue; then, the same caution is required in the glory of the sacred persons like the Companions. The author

above has endeavoured to write and compile the biography of Syedna Amir Muawiyah (RA), which is commendable. May Allah reward the good. Mr. Sikandar Naqshbandi Sahib's writing has been read by the servant from various places, and he has found the book very useful.

Rabb Nawaz Hanafi

November 25, 2021

Brief introduction of Hazrat Rabb Nawaz Hanafi (Damat Barakatahu)

Maulana Rabb Nawaz Hanafi Sahib (db) completed his education at Jamia Ahsan-ul-Uloom, Gulshan-e-Iqbal, Karachi. He was an exceptional student of Hazrat Mufti Zarwali Khan Sahib (may Allah have mercy on him) and of other teachers during his studies. He was an active member of Ahl-e-Sunnah Wal-Jamaat, Pakistan, during his student days. After completing Dars-e-Nizami, he joined the regular party, Sipah-e-Sahaba Pakistan, and was elected president of the Karachi zone due to the workers' affection. After the martyrdom of Maulana Abdul Ghafoor Nadeem Sahib (ra), he is performing the duties of the Jamaat as well as propagating Islam.

The command of the Holy Prophet (ﷺ)!

The Messenger of Allah (ﷺ) said:

O Muslims! Do not curse my companions and do not speak ill of them, for if any of you spend as much as a mountain of gold, it will not be equal to them one and a half (Scale, kilogram) of wheat and barley.

(Bukhari, Muslim, Mishkout)

Author's Words

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَ نَسْتَعِيْنُهٗ وَ نَسْتَغْفِرُهٗ وَ نؤمِنُ بِهٖ وَ نَتَوَكَّلُ عَلَيْهِ
وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَاوَمِنْ سَيِّاٰتِ اَعْمَالِنَا مِنْ
يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَ مِنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَ نَشْهَدُ اَنْ
لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَسَنَدَنَا وَ نَبِيَّنَا
وَ مَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى آلِهٖ
وَاَصْحَابِهٖ وَ بَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا* اَمَّا بَعْدُ
فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ وَّاُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ

(Surah Al-Baqarah - - 157)

Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided .

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔
اَللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى اٰلِ سَيِّدِنَا
مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

The first requirement for Muslims is that we love the Holy Essence of the Holy Prophet (ﷺ).

Blessed instruction of the Messenger of Allah (ﷺ)!

{لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى اَكُوْنَ اَحَبَّ اِلَيْهِ مِنْ وَّالِدِهٖ وَوَالَدِهٖ وَالنَّاسِ اَجْمَعِيْنَ}

None of you can be a believer until he sees me as more beloved than his father, his children, and all other people.

(Sahih Bukhari, Muslim, Mishkout Sharif)

Loving the Prophet (ﷺ) means loving all things related to him. His dear relatives, friends, companions, servants, and love for the Companions are a part of faith because they are the means of conveying the message of Allah. If a person says that he loves the Messenger of Allah (ﷺ) very much and does not love the Companions, then he is a liar and a hypocrite. He does not love the Messenger of Allah (ﷺ).

The Messenger of Allah (ﷺ) said: Fear Allah about my companions. Please don't make fun of them after me. He who loves them loves them because of my love, and he who hates them hates them because he hates me. He who persecutes them persecutes me, and he who oppresses me, he persecuted Allah, the Lord of Glory, and he who persecuted Allah is about to be seized by Allah.

(مشکوٰۃ شریف)

Some people claim to love the Holy Prophet (ﷺ) but hate some Companions. Among them, Amir al-Mominin Syedna Amir Mu'awiyah (RA) is at the top of the list. They openly insult him and make him the target of various objections. In this book, we try to tell the facts to the people and shed light on his life. His virtues should be mentioned, and objections should be answered.

It is a well-known saying that a nation that forgets its predecessors goes astray. By mentioning these great personalities, we have tried to find out how much our forefathers worked and sacrificed for the religion that has come down to us and how much suffering and oppression they have endured. We will only know the value and greatness of these great personalities by knowing their circumstances.

The Companions are the holy group who were blessed with the companionship of Rasool Allah (ﷺ). The whole Ummah agrees that they were all just and truthful. None of them attributed anything wrong to the Holy Prophet (ﷺ). Suppose a misrepresentation of a Companion has been attributed to the Holy Prophet (ﷺ). In that case, there is a strong possibility that a liar may have misrepresented it by attributing it to that Companion.

Finally, readers are kindly requested to let us know if they find any errors while reading this book.

All the virtues in this book are the result of the gift of Allah Almighty, the love of His Beloved Prophet (ﷺ), and the compassion of my mentor, Shaykh-e-Tariqat Prof. Dr. Hafiz Munir Ahmad Khan (Damat Barakatahu) and the shortcomings are due to my deficiency. We ask Allah Almighty to bless us and give us a proper understanding of the religion and the Companions. May Allah grant us the ability to follow and make this book a treasure for us in the Hereafter. Furthermore, it enables this book to understand and inspire others. Amen

وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ ○

(Surah Hud. 88)

And my success is not through Allah. Upon Him, I have relied, and to Him, I return.

Seeking Duaa

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History

In Islamic history,

A vast government from Portugal to China,

It covered an area of 6415,000 square miles,

was established in the Khilafah of Amir Muawiyah (RA) over the course of twenty years.

PART - 1

Syedna Amir Muawiyah (RA)

Hazrat Amir Muawiyah (RA) was a glorious companion of the Holy Prophet Muhammad Mustafa (ﷺ). He received training in the presence of the Holy Prophet (ﷺ) for many years. He also held the position of the writer of the Revelation. He had the privilege of spelling and writing many of the edicts and letters of the Prophet (ﷺ). The Prophet (ﷺ) called him a guide and a Mahdi for his ummah.

Name and surname:

His name was Muawiyah (RA), and his surname was Abdul Rahman.

His lineage is as follows: Mu'awiyah bin Abu Sufyan, Sakhr bin Harb, bin Umaiyah, bin Abdul Shams, bin Abdul Manaf. Abd al-Manaf was the grandfather of the Prophet (ﷺ) in the fourth generation.

His lineage from his mother is as follows: Mu'awiyah bin Hind bint Utbah bin Rabia bin Abdul Shams bin Abdul Manaf. From here, the lineage above is related to the lineage of the Prophet (ﷺ).

He is one of the closest relatives of the Prophet (ﷺ) in terms of lineage and is related to the Prophet (ﷺ). Umme Al-Momineen Hazrat Umme Habiba (RA) was his sister. Maulana Rumi (ra) has written

in his Masnavi that he is the maternal uncle of Muslims. More than twenty (20) companions named Muawiyah have passed. (Umda-tul-Qari)

Birth:

Hazrat Amir Muawiyah (RA) was born in Makkah in 608AD, five years before the Prophet's (ﷺ) resurrection. (Al-Asaba - Ibn Hajar)

His father was Hazrat Abu Sufyan (RA), the famous chief of Makkah. Ever since childhood, he has shown signs of determination and greatness. When he was a teenager, his father once saw him and said that this son of mine had a big head and deserved to be made a leader. His mother's name was Hind bint Utbah (RA). When she heard this, she said, "Only for my people, I want him to lead the whole of Arabia."

Education and Training:

His parents did not leave any stone unturned in his education and training as per the constitution of that time. He was an expert in various sciences and arts. At a time when literacy was generally very low, ignorance was rife throughout Arabia. He was one of the few people who could read and write.

(Father) Hazrat Abu Sufyan (RA):

Amir Mu'awiyah's (RA) father's name was Sakhr bin Harb bin Umayyah, and his surname was Abu Hanzala. He was the chief of Makkah in the time of Jahiliya. He was fearless and skilled in politics and governance. He was also known outside of Arabia. He was educated, so he also provided his children with education and training.

Hazrat Abu Sufyan (RA) was a prominent member of the Umayyad branch of the Quraysh. After the death of Abu Jahl, the Quraysh unanimously chose him as their leader. This shows that his leadership skills were remarkable to all the Quraysh.

Imam Ibn Hajar Asqalani (ra) has narrated from Tabqat ibn Sa'd that when the disbelievers of Quraysh used to harass the Holy Prophet (ﷺ), he used to take refuge in the house of Hazrat Abu Sufyan. (AlAsaba)

On the day of the conquest of Makkah, the Prophet (ﷺ) declared the house of Hazrat Abu Sufyaan (RA) as Dar al-Aman and said: "I am the intervening Abi Sufyan (RA)."

من دخل دار ابی سفیان فھو آمن

Whoever enters the house of Abu Sufyan (RA)

will be safe.

Hazrat Saeed bin Musayyab (ra), a well-known follower, narrates from his father that on the day of the battle of Yarmouk, the Mujahideen of Islam were fighting with the Romans. On the battlefield, there was a world of great fear; everyone was silent because of the intensity of the battle, but at that time, there was a man who was saying out loud:

يا نصر الله اقترب يا نصر الله اقترب

Come quickly, O divine help, come soon,
O divine help

I saw that Abu Sufyan (RA) was fighting with the Romans with his son Hazrat Yazid bin Abu Sufyan (RA). One of the eyes of Hazrat Abu Sufyan (RA) was lost in this battle. Hazrat Abu Sufyan's (RA) wife and daughter (Hazrat Amir Muawiyah's sister Hazrat Juriya RA) also took part in this battle.

(Asad al-Ghabah)

When the tribe of Bani Thaqif converted to Islam, they had an idol (al-Taghiyev). They wanted it preserved. But the Holy Prophet (ﷺ) said that it should be cut into pieces. Hazrat Abu Sufyan (RA) and Hazrat Mughirah bin Shubha (RA) demolished the idol.
(Biography of Ibn Hisham)

When peace was made with the people of Najran, Hazrat Abdullah bin Abi Bakr (RA) wrote a treaty. Witnesses signed it, Hazrat Abu Sufyan (RA) and Hazrat Mughirah bin Shuba (RA) on behalf of the Muslims.

(Futuh Al Baldan, Al-Badayah wa al-Nihayah)

The Prophet (ﷺ) had appointed Hazrat Abu Sufyan (RA) as the ruler of Najran at the last moment. (History of Tabari)

Hazrat Abu Sufyan (RA) lived in Makkah for some time in his last years, then moved to Madinah and died there. It was the caliphate of Hazrat Usman Ghani (RA). He passed away in 6AH.

(Asad al-Ghabah)

Wives of Hazrat Abu Sufyan (RA):

- Hazrat Safia bint Abu Al-Aas bin Umayyah: She was the aunt of Hazrat Uthman (RA). She had one son, Hanzala, and two daughters, Ramla (Umme Al-Mominin Hazrat Habiba RA) and Maymuna.

- Zainab bint Nawfal bin Khalaf: She had a son, Yazid bin Abu Sufyan.

- Safia bint Amr bin Umayyah: Amr, a son of Hazrat Abu Sufyan, and two daughters, Sakhra and Hind, were born.

- Lababah bint Abu Al-Aas bin Umayyah: One of his daughters was Maimuna Bint Abu Sufyan, and a son, Anbasa, was born.

- Hazrat Hind bint Utbah (mother of Hazrat Amir Muawiyah (RA).

Hazrat Hind bint Utbah (RA): (Mother of Hazrat Amir Muawiyah RA)

Hazrat Hind (RA)was the wife of Hazrat Abu Sufyan (RA). During the caliphate of Hazrat Abu Bakr Siddiq (RA), she participated in the battle of Yarmouk with her husband, Hazrat Abu Sufyan (RA). (Asad al-Ghabah)

The Prophet (ﷺ) said: All previous sins are forgiven after accepting Islam. When Hazrat Hind (RA) became a Muslim, Allah would have erased all his previous sins. Today, one who speaks ill of her, who does not consider her Muslim, who does not believe her Companions of the Prophet (ﷺ), cannot remain a Muslim himself.

In the caliphate of Farooqi (RA), on the day when Hazrat Abu Qahafah Usman (RA), the father of Hazrat Abu Bakr Siddiq (RA), passed away, she also passed away on the same day. She was a very eloquent and intelligent woman.

(Asad al-Ghabah)

She has also narrated hadiths from Hazrat Ayesha Siddiqah (RA), the mother of the believers.

(Ibn Askar)

Abu Sufyan (RA) had two sons, Amir Mu'awiyah and Utbah, and two daughters, Kharia and Umme al-Hakam.

When Hazrat Hind (RA) was blessed with the wealth of Islam, she used to worship an idol in her house in Jahiliya. After converting to Islam, she tore it to pieces with an axe and said: Because of you, we have been deceived. (Asad al-Ghabah)

After all that Hazrat Hind (RA) had done with Hazrat Amir Hamza (RA), when the Quraysh came to Makkah from Uhud, he dreamed of coming to Makkah for three consecutive nights. She states that the dream describes:

One night, I dreamed I was in such darkness that the mountains and the earth were invisible; darkness was everywhere. Then a light appeared, removing all the darkness. I see the Messenger of Allah (ﷺ) calling me and inviting me to Islam.

Then, the next night, I saw myself standing on a path. To my right is Hubble (idol). He calls me to his side, and my left is Asaf (idol). He calls me to him. I was in such a state of conflict that suddenly, the Holy Prophet (ﷺ) came to me and told me to come here.

Then, on the third night, I saw myself standing on the edge of hell. Those who cast me want to throw me into hell. Suddenly, Hubble (the idol) came to me and told me to enter it. In this state, I noticed

that the Messenger of Allah (ﷺ) was behind me. He grabbed me by the clothes and pulled me away from the edge of Hell.

Seeing these constant dreams, I became frightened and said that this path had been made clear to me by nature. Then I approached the idol in my house and started breaking it. I used to say for a long time that we were deceived because of you. She says that after that, I converted to Islam by attending the service of the Prophet (ﷺ) and also got the honour of swearing allegiance to the Prophet (ﷺ).

(History of Ibn Asakar)

Descendants and spouses of Amir Muawiyah (RA):

Spouses:

- Hazrat Mason Bint Bahdal Kalbi:

Allah Almighty had endowed her with infinite understanding, purity, and holiness. She was cautious in the matter of Shari'ah. She counts in Tabeyat. Among Amir Muawiyah's (RA) descendants, she was the mother of Yazid, Umme Rabb al-Mashreq, Ramla, and Hind. (Al-Badayah wa Al-Nihayah)

- Hazrat Fakhta Bint Qarza:

She was the mother of two children of Amir Mu'awiyah (RA), Abdul Rahman and Abdullah. (Al-Badayah wa Al-Nihayah)

- Hazrat Kanood Bint Qarza:

She was the sister of Hazrat Fakhta bint Qarza. After her sister's death, she married Hazrat Amir Muawiyah (RA). She was with her husband at the time of the conquest of the Roman island of Cyprus. (Umda tul Qari)

- Hazrat Naila bint Amra Al-Kalbiyah:

(History of Ibn Asakar)

Accepting Islam:

Hazrat Amir Muawiyah (RA) says I had converted to Islam before 'Umrah tul Qaza." Still, I was afraid to go to Madinah because the people there were against my parents, and my mother also forbade me from going. Just as Hazrat Abbas (RA), the uncle of the Prophet (ﷺ), had accepted belief on the day of the Battle of Badr, but he carefully concealed his faith and revealed it on the day of the conquest of Makkah. On the occasion of the Battle of Badr, the Prophet (ﷺ) had said that no Muslim should kill Abbas (RA) because he had been forcibly brought.

Hazrat Amir Muawiyah (RA) had publicly announced his conversion to Islam with his father on the occasion of the conquest of Makkah. Even though he was not a Muslim, he did not take part in the battle of Badr, the battle of Uhud, the battle of Khandaq, and the peace of Hudaybiyah on behalf of the infidels, even though he was young at that time. His father was the ruler of the infidels. His peers were increasingly taking part in the war against Muslims. These words show that the light of Islam had shone in his heart from the beginning, but the home environment was against it.

The evidence for Amir Mu'awiyah's (RA) belief in Hudaybiyah is the hadith narrated by Imam Ahmad ibn Hanbal (ra) from Imam Baqir (ra) ibn

Imam Zayn al-'Abidin (ra) in which he said: It is narrated on the authority of 'Abdullah ibn' Abbas (RA) that Amir al-Mu'awiyah (RA) said to him, "I cut off the hair of the head of the Holy Prophet (ﷺ) on the hill of Marwah after he had finished his Ihram."

It is narrated from Hazrat Taos bin Abdullah bin Abbas (ra) that the one who shaved the Holy Prophet (ﷺ) is Hazrat Amir Muawiyah (RA). This incident occurred on Umrah tul- Qaza, which took place a year after the Hudaybiyah peace treaty.

(A look at Amir Muawiyah RA)

Contacts: (Mawakhat)

The Prophet (ﷺ) introduced Hazrat Amir Mu'awiyah (RA) to Hazrat Hatat al-Majashi'I (RA), and they became Islamic brothers.

Relationship with the Holy Prophet (ﷺ) and the writing of Revelation:

Considering the intellectual ability and maturity of Hazrat Amir Muawiyah (RA), the Holy Prophet (ﷺ) entrusted him with the responsibility of writing the revelation. He loved the Prophet (ﷺ) very much, so he stayed with the Holy Prophet (ﷺ) to serve him. The Prophet (ﷺ) trusted him so much that when a revelation was revealed, he would order him to write it down. Apart from these, he was also responsible for writing, supervising, and transmitting the letters and correspondence of the Holy Prophet (ﷺ). Thus, it seems that there was only one person in the history of Islam who was fortunate enough to work as the secretary of the Imam of the Prophets (ﷺ). These words are enough evidence for the trustworthiness and justice of Hazrat Amir Muawiyah (RA).

In the writing of the Revelation, Hazrat Zayd ibn Thabit (RA) has the most services, and after him is the status of Hazrat Amir Muawiyah (RA). These two gentlemen used to stay with the Holy Prophet (ﷺ) day and night, doing nothing but that.

(Ibn Hazem)

In the Holy Qur'an, the guidance is from the Almighty!

فِيْ صُحُفٍ مُّكَرَّمَةٍ O مَّرْفُوْعَةٍ مُّطَهَّرَةٍ O بِاَيْدِيْ سَفَرَةٍ O كِرَامٍ بَرَرَةٍ O

(Surah Abas: 13-16)

[It is recorded] in honoured sheets, [It is recorded] in honoured sheets, [Carried] by the hands of messenger-angels, Noble and dutiful.

These verses are sufficient for the authenticity of the writers of Revelation. There can be no greater happiness than the writing of the revelation that Allah Almighty is praising them.

The Mufti of the Two Holy Masajid, Sheikh Abdullah Tabari (ra), writes that there were thirteen (13) scribes of the Holy Prophet (ﷺ). Among them, Hazrat Amir Muawiyah (RA) and Hazrat Zaid bin Thabit (RA) used to work the most.

(Khulasa al-seer)

Hazrat Hassan Ibrahim Misri (ra) writes that it is strange that although Hazrat Amir Mu'awiyah (RA) became a Muslim after some time, he was ahead in following and serving the Holy Prophet (ﷺ). He was very advanced in faith and sincerity. He was more involved in the invitation and in defending it. The Prophet (ﷺ) trusted him. He summoned him and entrusted him with the service of the Book of

Revelation, which Amir Mu'awiyah (RA) used to perform with utmost sincerity.

As long as the Prophet (ﷺ) remained in this world, he was never separated from him. He used to look for service opportunities even in travel and pilgrimage. Once the Messenger of Allah (ﷺ) went somewhere, he also followed him. On the way, when he needed ablution, he turned around and saw Amir Mu'awiyah (RA) standing with a pot of water for him. He was very impressed, and when he sat down to perform Wudhu, he said: O Mu'awiyah (RA)! When you become the ruler, do good to the people and forgive those who have wronged them.

Hazrat Amir Muawiyah (RA) used to say that he had hoped that the prophecy of the Holy Prophet (ﷺ) would come true and that he would one day become the Caliph. The Prophet (ﷺ) was so pleased with his service and selfless love that he entrusted him with some essential responsibilities.

Allama Akbar Shah Najib Abadi writes in his history book! The Holy Prophet (ﷺ) had entrusted the care of the guests who came from outside to Amir Mu'awiyah (RA). (History of Islam)

Umme Al-Momineen Hazrat Ayesha Siddiqah (RA) narrates that once the Messenger of Allah (ﷺ) used to visit Umme al-Mominin Hazrat Umme Habiba (RA). Someone knocked on the door, the

Holy Prophet (ﷺ) said! See who is Submitted! There was Muawiyah (RA). The Messenger of Allah (ﷺ) said: Invite him in. When Amir Mu'awiyah (RA) came in, he had a pen in his ear that he used to write with. The Holy Prophet (ﷺ) said: O Muawiyah ؓ! How is this pen on your ear? Hazrat Amir Muawiyah (RA) submitted: I keep this pen ready for Allah and His Messenger (ﷺ). The Holy Prophet (ﷺ) said: May Allah reward you with good from your Prophet. I want you to write only the revelation, and I do every small and big thing with the revelation of Allah. How will you feel when Allah clothes you? (i.e., Allah gives you the Khilafah). Hazrat Umme Habiba (RA) sat in front of the Prophet (ﷺ) and asked: O Messenger of Allah (ﷺ)! Will Allah grant my brother the Khilafah? He (ﷺ) said: Yes. But there is trial, there is trial, there is trial.

Umme Al-Momineen Hazrat Umme Habiba (RA) asked: O Messenger of Allah (ﷺ)! You pray for him. The Holy Prophet (ﷺ) prayed!

اَللّٰهُمَّ اِهْدِهٖ بِالْهُدٰى وَ جَيِّبْهُ الرَّدٰى وَغْفِرْ لَهُ فِي الْاٰخِرَةِ وَ الْأُولٰى

O Allah! Give Mu'awiyah (RA) steadfastness on guidance from destruction, save him, and forgive him in this world and the Hereafter.

(Muajam al-Awsat)

Ambassador of the Prophet (ﷺ):

Allama Zarkali (ra) says that the Prophet (ﷺ) sent Amir Mu'awiyah (RA) to Hadramout to teach the Qur'an to the people there and to acquaint them with Islam. (الاعلام الاسلام)

Participation in the battles:

After converting to Islam, Hazrat Amir Mu'awiyah (RA) participated in all the expeditions and campaigns with the Holy Prophet (ﷺ), primarily the Battles of Hunain, Taif and various encounters. In Taif, he also carried out preaching and introduced Raees-ul-Azam Ibn Aswad to Islam. The Prophet (ﷺ) had given him much booty in the battle of Hunain.

He also took part in the Battle of Yamama.

(Al-Badayah wa Al-Nihayah)

Imam Abu Bakr Abdul Razzaq bin Hammam Sinani (ra), Imam Muhammad bin Jarir Tabari (ra), and Imam Ibn Abi Hatim Razi (ra) have not counted Hazrat Amir Muawiyah (RA) as in "Mualif-al-Qulub" but have only mentioned the name of Hazrat Abu Sufyan (RA) among the Umayyads. (Tafsir Tabari)

Jordan was conquered in 15AH. It was a permanent campaign. On this occasion, the

commander of Lashkar-e-Islam was Hazrat Abu Ubaidah bin Jarrah (RA). Hazrat Amr bin Al-Aas (RA) was the Commander of the Armed Forces. When the battle took place on the shores of Jordan, Hazrat Amr ibn Aas (RA) wrote to Hazrat Abu Ubaidah ibn Jarrah (RA) asking for more help, so he sent Hazrat Yazid ibn Abu Sufyan (RA) to him with an army. Hazrat Amir Muawiyah (RA) was in charge of the infantry force. There was a great battle on the coast of Jordan, and Allah Almighty gave victory to the Muslims.

(Tabqat Ibn Saad)

Hazrat Amir Muawiyah (RA) was involved in the battle of Marj al-Safr. Hazrat Khalid bin Saeed bin Aas (RA) was martyred in this battle. His sword was given to Hazrat Amir Muawiyah (RA). After conquering Marj al-Safr, the Muslims turned to Damascus. After defeating Damascus on Muharram 14AH, he also captured Ghouta.

(Futuh al-Baldan)

On another occasion, Hazrat Amir Muawiyah (RA), commanding the case of Al-Jaish, attacked the place of "Arqa" and conquered this area with his understanding and tact. He also defeated the region of Caesarea.

During the caliphate of Hazrat Usman Ghani (RA), Hazrat Amir Muawiyah (RA) launched a series of conquests in Rome. Similarly, Mujahideen were sent to the areas of this country where it was freezing in summer. These wars were called Saifa. In cold regions, they did not fight in winter. This jihad continued for a while. During this time, he conquered many forts and took much booty. Countless people were taken prisoner. The Muslims were terrified of the enemy of Islam.

(Al-Badayah wa Al-Nihayah)

In 25AH, Hazrat Amir Muawiyah (RA) conquered many forts. They beat the Qansarin in 27AH. Hazrat Amir Mu'awiyah (RA), after an effort from Amir al-Mominin Hazrat Usman Ghani (RA), obtained permission for naval battles and advanced towards Cyprus with a large army of Muslims. On the other side, Hazrat Abdullah bin Saad bin Abi Sarh (RA) came to his aid with an army. Under their command, the two armies met at one place. Then, they advanced towards Cyprus and conquered it as well. The people of Cyprus made peace with Amir Mu'awiyah (RA) on the condition of paying an annual jizya of 7,000 dinars.

(Al-Badayah wa Al-Nihayah)

The era of "Khulafah-e-Rashideen." The era of Siddiq-e-Akbar (RA)

After the death of the Holy Prophet (ﷺ), Hazrat Amir Muawiyah (RA) and his father, Hazrat Abu Sufyan (RA), swore allegiance to Hazrat Abu Bakr Siddiq (RA). During his caliphate, Hazrat Abu Bakr Siddiq (RA) had given essential responsibilities to Hazrat Amir Muawiyah (RA). During this period, he also turned his attention to the hadith narrations. He has narrated hadiths from Hazrat Abu Bakr (RA), Hazrat Uthman (RA), and his sister, Hazrat Umme Al-Momineen, Hazrat Umme Habiba (RA). According to Allama Ibn Hajar Makki (ra), the number of his narrations is 163.

Combat campaigns:

During the caliphate of Hazrat Abu Bakr Siddiq (RA), the hypocrites and apostates revolted dangerously. By the order of Hazrat Abu Bakr (RA), Hazrat Amir Muawiya (RA) fought against the apostates under the leadership of his uncle Hazrat Khalid bin Saeed Umavi (RA). After his martyrdom, he bravely fought alongside Hazrat Khalid bin Waleed (RA) against the enemies. Hazrat Amir Muawiyah (RA) did not like to shed anyone's blood, but he was not behind anyone in fighting the apostates.

Hazrat Abu Bakr Siddiq (RA) made Hazrat Yazid bin Abu Sufyan (RA) the commander of the jihad army in Syria. Hazrat Amir Muawiyah (RA) was the leader of his vanguard. (Futuh Al-Baldan)

After the Syrian battle, he also served in the battles of Fateh Marj and Safar. (Blazeri)

The era of Hazrat Omar Farooq (RA):

The caliphate of Hazrat Abu Bakr Siddiq (RA) was two years and three months. After him, during the caliphate of Hazrat Umar Farooq (RA), under the leadership of his brother Hazrat Yazid bin Abu Sufyan (RA), he advanced in campaigns against the strongholds of Hida Arafa, Habila, and Beirut in Syria, and conquered these areas and forts. Seeing his bravery and intelligence, Hazrat Omar Farooq (RA) appointed him Governor of Jordan. He re-liberated the areas that had fallen to the Romans and raised the Islamic flag.

Once, a delegation of the people of Jerusalem came to the court of Amir al-Mominin Hazrat Umar Farooq (RA) and asked for peace and order. After negotiations, a peace agreement was reached. Hazrat Umar Farooq (RA) had the treaty written by Hazrat Amir Muawiyah (RA). At that time, there were also present glorious Companions like Hazrat Khalid bin Waleed (RA), Hazrat Amr bin Aas (RA), and Hazrat Abdul Rahman bin Awf (RA).
(Al-Badayah wa Al-Nihayah)

Hazrat Omar Farooq (RA), on one occasion, sent a letter to Hazrat Amir Muawiyah (RA) regarding the principle of justice:

I am sending you this letter regarding the decision between the parties after prayer and praise. In it, every effort has been made for your good. Adhere to the five principles; your religion will be safe, and you will have good fortune in it.

- When the parties bring their case to you, take a strong oath from the plaintiff (the claimant of your right) as a faithful witness and the defendant (against whom any right has been claimed).

- Be very sympathetic to the weak so they can be courageous and open their mouths to express their case to you.

- Special cooperation with the person who has come from outside, because if he waits for a long time and leaves without the right, then calamity will befall you along with the one who killed the right.

- Treat the plaintiff and the defendant equally.

- Do not decide until you understand the right decision between the parties; otherwise, try your best to bring about reconciliation.

(Al-Bayan Al-Nabiyen)

Once, when Amir al-Mominin Hazrat Umar Farooq (RA) visited Syria, Hazrat Amir Mu'awiyah (RA) received him with great pomp. Hazrat Umar Farooq (RA) expressed his displeasure at seeing such a large army with Hazrat Amir Muawiyah (RA) for the reception and asked the reason for the arrangement. Explaining this, Hazrat Amir Muawiyah (RA) said:

O Amir al-Mominin! In the land where we are, there are many spies of the enemy, so it was necessary to show the honour and dignity of the King to amaze them. If you order, we will continue; if you stop, we will cease immediately.

Amir al-Mominin (RA) said, whatever you want.

Hazrat Umar Farooq (RA) said: We are neither giving orders nor preventing them from doing so. Seeing this gentle attitude of Hazrat Umar Farooq (RA), a man said!

O Amir al-Mominin! How beautifully and wisely this young man (Hazrat Amir Muawiyah RA) acquitted himself of this charge. Hazrat Umar (RA) said we have given him this position because of these qualities and abilities.

(Al-Badayah wa Al-Nihayah)

On one occasion, Hazrat Omar Farooq (RA) warned the people and said: Avoid grouping after me; if you do, remember that Muawiyah (RA)

is in Syria. (If you try to do so, Hazrat Amir Muawiyah (RA) will not allow you to do so at all). (History of Ibn Asakar)

Once Amir al-Mominin Hazrat Umar Farooq (RA) said: You mention Qaisar and Kisra and their intellect and wisdom while Muawiyah bin Abu Sufyan (RA) is present among you.

(History of Tabari)

How Hazrat Amir Muawiyah (RA) became ruler:

When Syria was conquered during the caliphate of the Caliph Abu Bakr Siddiq (RA), he appointed Yazid bin Abu Sufyan (RA) as the ruler of Syria. He was the elder brother of Hazrat Amir Muawiyah (RA). Hazrat Amir Muawiyah (RA) also went to Syria. After the death of Hazrat Yazid bin Abu Sufyan (RA), Hazrat Amir Muawiyah (RA) was made the ruler of Syria by Hazrat Abu Bakr Siddiq (RA). After the death of Hazrat Abu Bakr Siddiq (RA), Hazrat Umar Farooq (RA) also retained him as the Governor of Syria. Hazrat Amir Muawiyah (RA) remained as the Governor of Syria throughout the Farooqi (RA) and Ottoman (RA) periods, which lasted for twenty years. When Hazrat Ali (RA) became the Caliph, Amir Mu'awiyah (RA) demanded revenge for the blood of Hazrat Uthman (RA) from him and said that his first task was to punish the killers of Hazrat Uthman Ghani (RA). Due to the delay in taking revenge, Hazrat Amir Muawiyah (RA) rebelled against Hazrat Ali Al-Murtada (RA) and became the permanent Amir of Syria.

After the martyrdom of Hazrat Ali (RA), Hazrat Hasan bin Ali (RA) became the Caliph. Six months later, he renounced the Khilafah to end the differences among the Muslims and unite the Ummah, and handed over the entire kingdom to Hazrat Amir Muawiyah (RA). Thus, he became the

Amir of the whole Islamic state and remained the caliph for twenty years. With twenty years of governorship, he ruled for forty years.

(A look at Amir Muawiyah RA)

Hazrat Hasan bin Ali (RA) said: When I heard my father saying that the days and nights would pass until Amir Mu'awiyah (RA) became the ruler, I became convinced that this command of Allah Almighty would continue, so I did not like that my and the blood of Muslims flowed between them. (Muajam As-Sahaabah)

In Sahih Bukhari, it is narrated from Abu Musa (RA) that I heard Hazrat Hasan Basri (ra) saying:

Wallah! When Hasan ibn Ali (RA) brought armies like mountains to Amir Mu'awiyah (RA), Amr ibn 'Aas (RA) said, "I see the armies that they will not return until they have killed their opponents." Hazrat Amir Muawiyah (RA) was better than the other men. He said to Amr bin Aas (RA). O Amr! If they killed them and they killed them, then who will oversee the affairs of the people? Who will take care of their women? Then the tribe of Quraysh sent two men from the tribe, Abdul Shams, Abdul Rahman bin Samra, and Abdullah bin Amir bin Kariz, and spoke! Go to this man and make peace. Talk to them and call them to peace. So, they both went to Imam Hasan (RA), talked to him, and wanted to make peace. Imam

Hasan bin Ali (RA) said to him: We are the children of Abdul Muttalib. We spent a lot of money, and they incited sedition with the blood of the people. They both deal with their confidence as they embark on their play activities. So Hazrat Imam Hasan (RA) made peace with Amir Muawiyah (RA) and said: I heard Abu Bakr (RA) say that I saw the Messenger of Allah (ﷺ) on the pulpit while Hasan ibn Ali (RA) was beside him. Rasool Allah (ﷺ) would sometimes pay attention to people, and sometimes he would pay attention to Hasan (RA)! This son of mine is Syed. Indeed, Allah will reconcile the two major Muslim groups through him.

(Sahih Bukhari, Book of Peace)

Imam Ahmad ibn Hajar Mukki (ra) says:

Opponents of Hazrat Amir Muawiyah (RA) say that it is optional to hand over the affairs of Imam Hasan (RA) to Hazrat Amir Muawiyah (RA). He did so only out of necessity, knowing that Amir Muawiyah (RA) would not hand over the government to him. If Imam Hasan (RA) had not handed over the government to him, there would have been bloodshed and fighting. He abandoned the Khilafah order to save the Muslims from bloodshed, and what they said was that Hazrat Hasan (RA) was the faithful Imam and the true Caliph. There were so many men with him that

they could compete with Amir Mu'awiyah's (RA) companions. Therefore, his separation from the Khilafah and its transfer to Amir Mu'awiyah (RA) was not compulsory. As the incident of resignation from the Khilafah indicates, you laid down many conditions that Amir Mu'awiyah (RA) adhered to and fulfilled. According to the narration of Sahih Bukhari, Hazrat Amir Mu'awiyah (RA) requested peace from Hazrat Hasan (RA), and it is narrated from Hazrat Abu Bakra (RA) that I saw the Holy Prophet (ﷺ) on the pulpit and Hazrat Hasan (RA) was sitting beside him. He once looked at people and Hazrat Hasan (RA) and spoke! This son of mine is Syed (Sardar), and may Allah Almighty make peace between the two great groups of Muslims through him.

The Holy Prophet (ﷺ) is hoping for reform in the Muslims through him, and according to this incident, he is hoping for the truth. This proves that Imam Hasan's (RA) resignation in favour of Amir Mu'awiyah (RA) for the sake of unity and goodwill among the Muslims was the right step. The Prophet (ﷺ) did not merely wish to give up without the benefit of Shari'ah. Still, the one in whose favour the resignation is given indicates his ability, soundness of the Khilafah, enforcement, obedience, and involvement in the affairs of Muslims.

The Prophet (ﷺ) hoped from Hazrat Hasan ibn 'Ali (RA) that through him, there would be a reformation of two great groups of Muslims. This indicates Imam Hasan's (RA) right to take this action and his authority. He also reaped the benefits of this practice. Amir Mu'awiyah's (RA) Khilafah overseeing the affairs of his Muslims and enforcing orders in accordance with the requirements of the Khilafah was correct. All these things depended on this peace. Therefore, it became proof of the caliphate of Hazrat Muawiyah (RA) that after Hazrat Imam Hasan (RA), Hazrat Amir Muawiyah (RA) became the faithful Imam and true caliph.

It is indisputable that Imam Hasan (RA), after ruling for a short time, had made peace with Amir Muawiyah (RA). He handed over the Khilafah to him and then swore allegiance. He was not alone in this; he was with his younger brother, Hazrat Imam Hussain (RA). He also pledged allegiance to Hazrat Amir Muawiyah (RA).

(Virtues of Amir Muawiyah RA)

Caliphate of Hazrat Amir Muawiyah (RA)

Hazrat Syedna Hasan bin Ali (RA) announced his resignation in favour of Hazrat Amir Muawiyah (RA) in Rabi-ul-Awal 41AH in the place called "Maskan" on the bank of Dajel. Hazrat Ali Al-Murtada (RA) bequeathed a will to Hazrat Hasan (RA) before his martyrdom after a murderous attack on him! O Son! Do not refuse to accept the rule of Muawiyah (RA). Otherwise, you will see much bloodshed. (History of Ibn Kathir, Azala tul Khulafah)

When Hazrat Amir Mu'awiyah (RA) offered peace to Hazrat Hasan (RA), the Shiites of Ali (RA) advised him to reject the offer and insisted on fighting. But following his father's advice, my father has told me that Mu'awiyah (RA) will one day be the caliph. No matter how large an army we go to fight them, they will prevail over us because the will of Allah Almighty cannot be averted.

The Shiites of Ali (RA) did not like Hazrat Hasan bin Ali's (RA) statement. They became his enemies and openly called him a scoundrel and a disbeliever. He even attacked his tent in Madinah and was speared.

Mullah Baqir Majlisi writes that when Imam Hasan (RA) was speared, he was groaning from the pain of the wound and was saying to Zaid bin Wahab Jahni

واللّٰہ معاویۃ خیر لی من ھو لاء یزعمون انھم لی

شیعۃ ابتغو اثقلی و اخذو مالی

By Allah, I consider Muawiyah (RA) better for me than those who believe themselves my Shiites. They intended to kill me. They looted my tent and seized my property.

Hazrat Hasan (RA) called his brother, Hazrat Hussain (RA), and his elder brother, Hazrat Abdullah bin Jafar (RA), for advice. He showed them the plain paper that Hazrat Amir Muawiyah (RA) had sent to Hazrat Hasan (RA), bearing his seal and signature, which read: "I agree with whatever terms you want." Hazrat Hasan (RA) wrote some simple terms that Hazrat Amir Muawiyah (RA) accepted without hesitation.

(Akhbar At-Tewal)

After the peace, Hazrat Hasan (RA) delivered a sermon and said:

O Muslims! I have made peace with Mu'awiyah (RA) and accepted him as my Amir and caliph. If the Emirate and Khilafah were his right, then it reached him, and if it was my right, then I forgave him. (History of Islam - Akbar Shah Najib Abadi)

Hazrat Hasan bin Ali (RA) renounced the Khilafah and moved to Madinah. Hazrat Amir Muawiyah

(RA) gave him five million dirhams in cash and fixed an annual stipend of one hundred thousand dirhams, which he accepted. The prophecy of the Prophet (ﷺ) in which he said that this son of mine is Syed. Allah will reconcile the two major Muslim groups through it. It is done.

(Hazrat Muawiyah bin Abu Sufyan RA)

Hazrat Amir Muawiyah (RA) ruled for about forty years. During the caliphate of Hazrat Umar Farooq (RA), he was the Amir of Damascus for four years. During the caliphate of Hazrat Uthman Ghani (RA), he ruled the whole of Syria for twelve years; during the caliphate of Hazrat Ali (RA), for four years; and during the caliphate of Hazrat Hasan bin Ali (RA), for six months. In addition, he was the Amir of the entire Islamic nation for twenty years. This was your rule for forty years.

(Asad al-Ghabah)

During the reign of Amir Muawiyah (RA), the Islamic Empire had spread from Khorasan to Africa in the west and from Cyprus in the north to Yemen. The efficient handling of such a large empire indicates your managerial abilities. Allah Almighty had endowed him with all the skills of a successful ruler, thanks to which Islam flourished and was honoured.

Tabarani has narrated from Hazrat Amir Mu'awiyah (RA) in the "Muajam al-Awsat" that the

Holy Prophet (ﷺ) said to me! O Mu'awiyah! If you become the ruler, forgive the criminals as much as possible and accept the goodness of the righteous.

Imam Bukhari (ra) narrated in his history from Hazrat Abdullah bin Abbas (RA) that he said: I did not see any better government than Muawiyah (RA).

Brief outline of officials in the era of Amir Muawiyah (RA):

During his caliphate, Hazrat Amir Mu'awiyah (RA) established an administrative system in these places, along with the conquests of many countries, as was done during the time of the "Khulafah-e-Rashideen."

- Governors and rulers were appointed for each area, and military officers and generals were subordinate to them.

- The Department of Justice is fully prepared for public and private disputes. Judges were appointed for decisions.

- Education and Iftah were organized to teach Islam to the people, and teachers were hired. Separate posts for Muftis and Jurists used for religious education were imparted through them.

- Arabic was taught, and correspondence was conducted. The system is introduced. Auditoriums were constructed, official correspondence was created, and a system of letter sealing was established.

- The army, the police department, and the security forces had separate systems.

- Every year, on the occasion of Hajj in Makkah and Madinah, Amirs of Hajj were appointed for arrangements.

Preferences of Hazrat Amir Muawiyah (RA)

Hazrat Amir Muawiyah (RA), after becoming the unanimous caliph of the entire Muslim Ummah, first formed a Majlis-e-Shura with the help of scholars and nobles to make crucial decisions. It was decided in this shura that action should be taken first against the Kharijites, who had openly declared rebellion. Among them were Farda ibn Nawfal and Mastoor ibn Alqamah, who were cleansed by Hazrat Mughirah ibn Shaybah (RA) and Hazrat Ziyad ibn Abu Sufyan (RA) and within a year, all their great leaders were killed. In this battle, Hazrat Usman Ghani's (RA) assassins were selected and sent to hell.

The revolts of Balkh, Herat, and Badgheen were also crushed at the end of 41AH. When a rebellion broke out in Kabul in 42AH, Hazrat Abdullah bin Amir Umavi (RA) was dispatched and defeated the enemy.

In 48 AH, Hazrat Amir Muawiyah (RA) led an unforgettable battle in Islamic history. He ordered 40,000 military experts to cut down the forests of

North Africa and build ships. In a short time, he made a gigantic fleet of 1,700 boats.

In Islamic history, Amir Mu'awiyah (RA) was one of the rulers who possessed the qualities of prudence, high administration, and endurance of evil. He extended the scope of Islamic conquests to Arabia, Ajam, Europe, and Africa. In the time of Hazrat Umar Farooq (RA), an area of 2,300,000 square miles was conquered. He further developed it and conquered Kabul, Kandahar, Rohudi, Sicily, North Africa, the Khyber Pass, Bolan, Kalat, and parts of Asian countries, adding them to the Islamic State. He enthusiastically resumed the series of Islamic conquests that had been halted in recent days due to differences among Muslims.

Hazrat Amir Muawiyah's (RA) Relationship with the Messenger of Allah (ﷺ):

Hazrat Amir Muawiyah (RA) was the son of Hazrat Abu Sufyan (RA). His surname was Abu Abdul Rahman. His lineage goes back to the fifth generation from the father and mother to the ancestor of the Prophet (ﷺ).

Hazrat Amir Muawiyah (RA) was born in Makkah in the eighth year after the proclamation of Prophethood. He reached the age of seventy-eight (78) years and passed away in 22th Rajab 60AH. He remained in Makkah even after his migration. He converted to Islam on the occasion of the peace treaty of Hudaybiyah but made a formal announcement on the occasion of the conquest of Makkah. Umme Al-Mominin Hazrat Umme Habiba (RA) was his sister.

After the conquest of Makkah, he came to Madinah. He used to visit his sister at the Prophet's (ﷺ) house. He knew reading and writing, so the Prophet (ﷺ) often asked him to write down revelations. He was an expert in heredity and duties. Many hadiths have been narrated from him. He was a religious scholar, jurist, and mujtahid. He had the duty of keeping the secrets of the Prophet (ﷺ).

In the time of Hazrat Omar Farooq (RA), when the series of Islamic conquests began, the Muslims conquered Syria and Iraq. Hazrat Omar Farooq (RA) made Hazrat Amir Muawiyah (RA) the Amir (Governor) of Syria and Iraq. He was the governor of Syria during the reigns of Hazrat Umar Farooq (RA), Hazrat Usman Ghani (RA), and Hazrat Ali (RA). He held the post of Governor for twenty years.

Hazrat Amir Muawiyah (RA) was a great administrator of the empire, a high-ranking political leader, and a man who bravely faced difficult situations. During his forty years of rule, he strengthened the foundations of the Islamic Empire, organized the Islamic army, and extended the chain of conquests to remote areas. Despite internal divisions and differences, he strictly enforced Islamic teachings and ideologies.

Hazrat Amir Muawiyah (RA) loved the Prophet (ﷺ) very much. He kept the nails of the Messenger of Allah (ﷺ) safe and sound with him. He bequeathed at the time of his death to put these nails inside the eyelids of my eyes after bathing and shrouding my death. I have some hair on my scalp to put on my face. The Prophet (ﷺ) had given a shirt to be covered in it. I have a shroud of the Holy Prophet (ﷺ) to wrap me in it. In this way, I will be kept in the grave so that when I get up on

the Day of Judgment, I will hold the footsteps of the Messenger of Allah (ﷺ).

Hazrat Omar Farooq (RA) did not make concessions to anyone to establish the true religion and abide by the Islamic injunctions. He was the Caliph of the Muslims. He used to oust your rulers, officials, and governors by the slightest mistake. He did not forgive for negligence. He had deposed great companions like Hazrat Khalid bin Waleed (RA) and Hazrat Saad bin Abi Waqas (RA). But he kept Amir Mu'awiyah (RA) in his position during his caliphate and praised his management and foresight. Hazrat Ali (RA) and Hazrat Amir Muawiyah (RA) disagreed. Despite this, Hazrat Ali (RA) declared that all those who fought under the banner of Mu'awiyah (RA) were in Paradise. Our victims are in heaven and

معاویہ اخواننا بغو علینا

Muawiyah is our brother, but he rebelled.

Had Hazrat Amir Muawiyah (RA) been a transgressor, Hazrat Hasan bin Ali (RA) would never have obeyed him by arranging the Khilafah for him and would not have taken any benefit from him. The Holy Prophet (ﷺ) praised the action of his Prince Hazrat Hasan (RA) that his son is Syed. With this effort, there will be peace and harmony between the two groups of Muslims.

Hazrat Imam Rabbani Mujaddid Alf-As-Sani (ra) says in Maktobat Vol;1. No. 54 of the first volume of his letters! The companionship of a heretic is worse than the companionship of a disbeliever. Of all the heretical sects, the worst heretics are those who hate the Companions.

ليغيظ بهم الكفار

to anger the infidels

This verse of the Qur'an is seen standing in the ranks of the infidels in the light of the infidels. The Shari'ah of Muhammad (ﷺ) was first preached by the Companions. If accusations and objections are levelled against them, what is the position of the Qur'an and Shariah? Hazrat Usman Ghani (RA) compiled the Holy Qur'an. What is the status of the Qur'an if he is accused of treason and dishonesty?

Hazrat Imam Rabbani Mujaddid Alf-As-Sani (ra) used to attach great importance to the correctness of belief. If the faith is incorrect, all deeds, prayers, fasting, Hajj and Zakat, even jihad and fighting, become useless. That is why the "Book of Faith" has been mentioned first in the books of hadith.

Sayings of the religious leaders about Hazrat Amir Muawiyah (RA):

Ghous Azam Hazrat Sheikh Abdul Qadir Jilani (ra) says!

After the martyrdom of Hazrat Ali (RA) and the resignation of Hazrat Imam Hasan (A), the caliphate of Hazrat Amir Muawiyah bin Abu Sufyan (RA) proved to be valid. Hazrat Hasan bin Ali (RA) handed over the Khilafah to Hazrat Amir Muawiyah (RA) in the public interest to save the Muslims from mutual bloodshed. In addition to this, the Prophet (ﷺ) said: This son of mine is Sardar. Allah Almighty will make peace between the two major groups through him; therefore, after the resignation of Hazrat Imam Hasan (RA), the Emirate of Hazrat Amir Muawiyah (RA) became obligatory. That year was called "Aam Al-Jama'ah" (Year of the Jamaat) because the differences with the Muslim Jamaat ended, and all the people followed Amir Mu'awiyah (RA) and also because there was no third claimant.

(غنیہ الطالبین)

Hazrat Imam Bukhari (ra) narrates from Hazrat Abdullah bin Abbas (RA) that he was asked: Does Hazrat Amir Muawiyah (RA) recite one Rakat of

Vitor? He spoke! Indeed, he (Hazrat Amir Muawiyah RA) is a jurist (Faqih and Mujtahid).

The famous narrator Hazrat Imam ibn Hajar Mukki (ra) writes that Hazrat Umar (RA) praised him (Hazrat Amir Muawiyah RA) and made him the governor of Damascus, so he remained the governor there during the whole period of the caliphate of Hazrat Umar Farooq (RA). In the same way, during the reign of Hazrat Usman Ghani (RA), he served as governor there.

Imam Rabbani Hazrat Mujaddid Alf-Sani (ra) says:

The virtue of companionship is superior to all other virtues and perfections. For this reason, Hazrat Owais Qarni (ra), who is a good follower (Tabai), could not reach even the lowest rank of the companion of the Holy Prophet (ﷺ). He can do it because the faith of these Companions has become a witness with the blessings of companionship and revelation, and this level of trust is not available to anyone after the Companions.

(Letters of Imam Rabbani, First Office, Letter 59)

Hazrat Imam ibn Hajar Makki (ra) says:

There is a very clear hadith in the virtues of Hazrat Amir Mu'awiyah (RA) which has been narrated by Imam Tirmidhi (ra), and it has been said that the Prophet (ﷺ) prayed for Hazrat Mu'awiyah (RA): "O Allah! Make him guide and to be guided. "

So, consider this prayer of Sadiq and verifier and also understand that the prayers of the Prophet (ﷺ) that he has asked for his ummah, especially for the Sahabah, are "acceptable." You will be convinced that this prayer, too, is that he asked for Hazrat Mu'awiyah (RA) to be accepted and that Allah Almighty made him a guide. How can a person who combines these two attributes be considered the one who says the false (adversaries)?

We will offer such a comprehensive supplication of the Prophet (ﷺ), which includes all the levels of this world and the Hereafter and purifies us from all defects for a person whom you have understood to be worthy and deserving of it.

Hazrat Imam ibn Hajar Makki (ra) says in another place! Consider the supplication of the Holy Prophet (ﷺ) in the Holy Hadith: O Allah! Make Mu'awiyah (RA) the guide and the Mahdi. You know that this hadith is beautiful, from which an argument can be made about the virtue of Amir Mu'awiyah (RA). Because of these battles, no

word can come against him because he was based on Ijtihad and will be rewarded once. Because when a mujtahid makes a mistake, he is not blamed for it because he is disabled. That is why there is a reward for it. (Al-Sawaeq-al-Harqah)

Position and virtues of Sahaba Karam (RA):

The Companions are the great personalities who came to the presence of the Prophet (ﷺ) and had the privilege of pilgrimage and were blessed with the wealth of faith, and then remained steadfast in belief and faith till the end. The status of these Companions is higher than that of all the later Imams, Saints, and Muslims until the Day of Resurrection. To deny the high position of these gentlemen is to deny the Qur'an and Hadith because the verses of the Qur'an and the narrations of the hadiths testify to the virtue of the Companions and their being in Paradise. The position of the Companions is that a non-Companion can perform thousands of prayers, fast thousands of times, and conduct thousands of good deeds, but still cannot reach the status of a Companion. The one who insults the glory of the Companions loses his faith.

The Companions are the lucky ones who have seen the Messenger of Allah (ﷺ) in the state of faith, and then it has ended in faith. The highest

degree of companionship is such that no later person, no matter how great a saint, Ghous and Qutb, can reach the rank of a Companion of the Prophet (ﷺ). This place is for all the Companions. There is no difference between big and small.

Verses of the Holy Quran in honour of the Companions:

The verses of the Qur'an and the hadiths of the Prophet (ﷺ) are frequently mentioned in the Virtues of the Companions. These verses and hadiths are of two types. One is those narrated in favour of a particular Companion. Such as four verses in favor of Hazrat Abu Bakr Siddiq (RA), twelve (12) verses about the virtues of Siddiq, four verses about the virtues of Hazrat Umar Farooq (RA), Hazrat Ali Al-Murtada (RA), Hazrat Hasan (RA), Hazrat Hussain (RA), Hazrat Fifteen verses of Surah Al-Daher about the virtues of Fatima Al-Zahra (RA) and Hazrat Fiza (RA), verses of Surah Al-Ahzab about the virtues of wives of Rasool Allah (ﷺ) - Apart from these, some verses have been addressed to all the companions. Some verses have been narrated in the specific condition of the Companions.

Some Qur'anic verses are given as examples:

The guidance is from the Almighty!

There is no way for you to be separated from the victors before they are victorious.

لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ
اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدُ وَقٰتَلُوْا
وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ O

(Surat al-Hadid, 10)

Those who spent before the conquest [of Makkah] and fought [and those who did so after it] are not equal among you. Those are greater in degree than those who spent afterward and fought. But to all, Allah has promised the best [reward]. And Allah, with what you do, is Acquainted.

That is, one can spend in the way of Allah at any time, and it is good to wage jihad. Allah will give him the best reward in this world and the Hereafter. But those who spent and fought before the conquest of Makkah or the peace of Hudaybiyah were of significant rank. The later Muslims could not reach their ranks because that was the time for the believers of the truth, and for that. There were very few Muslim fighters, and the world was entirely of infidels and heretics. At that time, Islam was in dire need of human and financial sacrifices, and the Mujahideen had meagre expectations of means, wealth, and

booty. It was a matter of great heart and courage to believe in such circumstances and to lay down one's life and property in the way of Allah. Only a steadfast person can do this.

(Tafsir Usmani)

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ
رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ
فِيْهَآ اَبَدًا ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ O

(Surat at-Tawbah, 100)

And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them. They are happy with Him, and He has prepared gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

The term "Sabiqun Awalun" refers to the Muhajireen and Ansar who became Muslims before the Hijrah and prayed toward both Qiblas (i.e., the Kabah and Baitul Muqaddas). (Tafsir Usmani)

In this verse, Allah Almighty has declared that Allah is pleased with them; they have been

pleased with Allah and Paradise, and its blessings have been designated for them.

The guidance is from the Almighty!

لِلْفُقَرَاءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا
مِّنَ اللّٰهِ وَرِضْوَانًا وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ O وَالَّذِيْنَ
تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ
صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ط
وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ O وَالَّذِيْنَ جَاءُوْ مِنْۢ بَعْدِهِمْ
يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ
قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ O

(Surat al-Hasher: 8 -10)

For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger (ﷺ), [there is also a share]. Those are truthful. And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find no want in their breasts of what the emigrants were given, but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul, it is those who will be successful. And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our

brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

So, this wealth is for the needs of the ordinary people. But here, special priority is given to those devotees and true Muslims (Companions) who helped the Prophet (ﷺ) in difficult times. They left their homes and wealth for the pleasure of Allah and in obedience and love of the Messenger of Allah (ﷺ).

The Ansar were the people who helped the Prophet (ﷺ) in Madinah and helped the Muhajireen to settle there. Their faith was at an all-time high. They gave the refugees an equal share of their wealth.

(Tafsir Usmani)

Allah Almighty told the people till the Day of Resurrection that the hearts of all the Companions are free from hatred and envy for each other.

أُولٰٓئِكَ مُبَرَّءُوْنَ مِمَّا يَقُوْلُوْنَ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ O

(Surat al-Noor, 26)

Those [good people] are declared innocent of the slanderers' accusations. For them, it is forgiveness and noble provision .

فَأَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ وَاَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى
وَكَانُوْٓا اَحَقَّ بِهَا وَاَهْلَهَا ۭ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا O

(Surat al-Fath, 26)

But Allah sent down His tranquillity upon His Messenger (ﷺ) and the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing.

The Muslims, fearing Allah, avoided the path of disobedience and observed the sanctity of the Kabah. The natural guardians of the Kabah were Muslims, and they were obedient and submissive to the Prophet (ﷺ) and were ready to sacrifice their emotions and tendencies for the pleasure and motto of Allah at a time of great excitement. The only thing is that a person should listen to the command of the One and Only God and put his humiliation and honour above all else because the basis of all righteousness and purity is the Kalima Tayyaba. To carry their burden and pay their dues, Allah Almighty has chosen the group of the Companions of the Prophet (ﷺ), and Allah alone knew that they deserved it because no companion can be wicked and unjust.

(Tafsir Usmani)

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَالَّذِيْنَ مَعَهٗٓ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ
رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ۖ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ
السُّجُوْدِ ۭ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚ وَمَثَلُهُمْ فِي الْاِنْجِيْلِ ۾

(Surat al-Fath, 29)

Muhammad (ﷺ) is the Messenger of Allah, and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is.

In the definition of the Companions, it is said that they used to be very harsh in dealing with the disbelievers, due to which the disbelievers were terrified of them, and hatred and disgust towards disbelief were felt. At the same time, it is not forbidden in the Shari'ah to treat the disbelievers kindly without a fight, but to do so in such a way that the disbeliever does not consider it a weakness of the Muslims. The Companions were very kind to each other and devoted to the cause of self-sacrifice. They treated each other with humility and modesty. (Tafsir Usmani)

The guidance is from the Almighty!

وَالَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا اُولٰٓئِكَ
هُمُ الْمُؤْمِنُوْنَ حَقًّا ۭ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ O

(Surat al-Anfal: 74)

But those who have believed, emigrated, and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, indeed. For them, it is forgiveness and noble provision.

Allah Almighty testifies to the Mujahideen and the Ansar as true believers in this verse.

فَاِنْ اٰمَنُوْا بِمِثْلِ مَآ اٰمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا ۚ وَاِنْ تَوَلَّوْا فَاِنَّمَا هُمْ فِيْ شِقَاقٍ ۚ
فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ O

(Surat al-Baqarah, 137)

So, if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dispute, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.

Allah has stated the test of faith: Believe as the Companions believed, and the true faith is that of which the Messenger of Allah (ﷺ) was proud to accept and said: Whoever hates My Companions hated me, he who loved my companions loved me.

Hadiths about the virtues of the Companions:

The Messenger of Allah (ﷺ) said: Respect my companions because they are better than you. The Messenger of Allah (ﷺ) said: My companions are like the stars. You will be guided by whichever of them you follow. (مشکوٰۃ شریف)

The Messenger of Allah (ﷺ) said: O Muslims! Do not curse my companions or speak ill of them, for if any of you spends as much as a mountain of gold. It will not equal 1.5 kilos of wheat and barley.

(Bukhari, Muslim, Mishkout)

It is narrated on the authority of Abu Musa al-Ashari (RA) that the Messenger of Allah (ﷺ) said: The stars are peace for the sky, I am peace for the companions, and my companions are peace for my ummah. (Sahih Muslim)

It is narrated on the authority of Abu Sa'eed Al-Khudri (RA) that the Messenger of Allah (ﷺ) said: Do not curse my companions and do not abuse them. Remember! Even if you spend a mountain of gold in the way of Allah, you will not get the reward of one kilo or half a kilo (wheat or barley) of my companion. (Agreed upon)

Hazrat Jabir (RA) narrated that the Messenger of Allah (ﷺ) said: The fire cannot touch that Muslim who saw me. (Jami 'al-Tirmidhi)

It is narrated on the authority of Imran ibn Husain (RA) that the Messenger of Allah (ﷺ) said: The best in my ummah are the people of my time, then the people after him, then the people after him. That is, the Companions, then the followers, and then the followers. (Bukhari, Muslim)

It is narrated on the authority of Hazrat Abdullah bin Mufassil (RA) that the Prophet (ﷺ) said: Fear Allah about my companions, do not make them the object of your ridicule, whoever loves my companions loves me, and whoever hates them hates me. It is narrated on the authority of 'Abdullah ibn' Umar (RA) that the Messenger of Allah (ﷺ) said: When you see those who speak ill of my companion, say, 'May Allah curse you for your evil." (Jami 'al-Tirmidhi)

Hazrat Velmi (ra) has narrated from Hazrat Anas (RA) that Allah creates the love of my companions in the heart of the one with whom he wants good.

It is narrated on the authority of Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: People will increase, and my companions will decrease, so do not speak ill of my companions.

(Darqutni, Khatib Baghdadi)

It is narrated on the authority of Umaiyah bin Sa'ida (RA) that the Messenger of Allah (ﷺ) said: Allah has chosen me, and He has chosen my companions for my companionship. From these companions, I have chosen my helpers and ministers. Whoever speaks ill of them may be cursed by Allah Almighty, the angels, and the people. Their Nawafil will not accept either.

(Tabarani, Mustadrak Hakim)

The Messenger of Allah (ﷺ) said: Allah Almighty chose me and chose my companions for me and made me ministers, Ansar, and fathers-in-law among them.

The Messenger of Allah (ﷺ) said: Whoever insults them (the Companions) and speaks ill of them, may Allah curse them, the angels and all human beings.

Hazrat Abdullah bin Umar (RA) says: Do not insult the Companions of the Holy Prophet (ﷺ) because worshiping them for one hour at night is better than honouring all your life.

In Bukhari Sharif, Kitab al-Roya, Kitab al-Jihad, it is narrated from Hazrat Anas bin Malik (RA) that the Holy Prophet (ﷺ) was once resting at the house of Hazrat Umme Haram bint Malham (RA), who was the wife of Hazrat Ibadah bin Samit (RA). Suddenly, he woke up smiling happily. Umme Haram (RA) asked: O Messenger of Allah (ﷺ)!

What is the cause of this joy and happiness? He (ﷺ) said! Now, in a dream, I am presented with the conquerors of our ummah who are passing through the sea with such splendour as the kings and jihadists are going to the throne. Hazrat Umme Haram (RA) asked: Pray that Allah Almighty grant me the strength to participate in this jihad. He said: You will join them. Saying this, he fell asleep again. Then he woke up happy again and mentioned the same dream. Hazrat Umme Haram (RA) asked, "Am I also with the invaders in this jihad?" He said: No, you are with the former.

Hazrat Anas (RA) says that this jihad occurred in the time of Hazrat Amir Muawiyah (RA). Hazrat Umme Haram (RA) crossed the sea with Hazrat Amir Muawiyah (RA). After crossing over, she fell from her camel and became a martyr. These are the last words of the Holy Hadith.

فَرَكِبَتِ الْبَحْرَ فِي زَمَانِ مُعَاوِيَةَ ابْنِ اِبِيْ سُفْيَانَ

فَصَرِعَتْ عَنْ بُدْنَتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكَتْ

So, Umme Haram (RA) rode during Mu'awiyah bin Abu Sufyan (RA). Then, when they crossed the sea, she fell from the camel and died. (Sahih Bukhari)

Anas ibn Malik (RA) narrates that the Messenger of Allah (ﷺ) said: Surely Allah has chosen me, and my companions for me. So, make them my helpers

and relatives. Soon, a nation that will curse these gentlemen will come in the last days.

Warning! Please don't eat or drink with them, beware! Beware of not marrying them! Not praying with them and not praying at their funerals, the curse has been imposed on them.

The Holy Prophet (ﷺ) said: Protect my advice on respecting my companions and in-laws. Whoever protects my advice in this regard, Allah will protect him in this world and the Hereafter. And whoever does not remember my admonition concerning them will be separated from the command of Allah, and whoever deviates from Allah's command will soon be seized by Allah.

(Majma Al-Zwaid)

Umme Al-Momineen Hazrat Ayesha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said: Do not curse the dead, for what they have done has come to them. (Sahih Bukhari)

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said: Insulting a Muslim is a sin.
(Musnad Ahmad, Tirmidhi, Al-Nisai, Ibn Majah)

It is narrated on the authority of 'Abdullah ibn' Umar (RA) that the Messenger of Allah (ﷺ) said: Whoever calls his brother (Muslim) a disbeliever, then one of them will be a disbeliever.

(Sahih Bukhari and Muslim, Musnad Ahmad)

Hazrat Abu Dhar Ghaffari (RA) narrates that one person calls another a sinner or a disbeliever, and if the other person is not like that, then the one who calls the first person a disbeliever or a disbeliever. (Sahih Bukhari)

Hazrat Abu Darda (RA) narrates that when a servant curses someone, it goes to heaven, but for him, the gates of heaven are closed, and then when it comes to earth, the doors here are also closed. It goes, that is, forbidden to enter the sky and the world. When it does not find a place, it turns to the person who was cursed. If he qualifies for this curse, then OK; otherwise, it returns to the sender. (Sunan Abu Dawood)

It is narrated on the authority of Abdullah bin Masood (RA) that the Messenger of Allah (ﷺ) said: No one should complain to me about my companions because I want my heart to be cleansed from any of you when I go to them. (Sunnan Abu Dawood)

It is narrated on the authority of Hazrat Hasan (RA) that the Prophet (ﷺ) said: Whoever leaves this world in the state of slandering one of my companions, then Allah Almighty imposes on him (in the grave) an animal which will continue to cut his flesh, he will get this pain till the Day of Resurrection. (Ibn Abi Al-Dunya Fi Al-Qabur)

The sayings of the elders about the Companions:

Allama Ibn Hajar al-Mukki (ra) said: It is obligatory upon a Muslim to respect the companions of the Prophet (ﷺ) and the Ahl al-Bayt, to be pleased with them, to recognize their virtues and rights, and to comment on their differences, stop the tongues. None of them did what they considered haram. Each of them is a mujtahid. They are all mujtahids who have a reward for them. There are ten virtues for those who reach the truth and one virtue for those who make mistakes.

(Blessings of the Messenger family)

Hazrat Allama Ibn Subaki (ra) writes in "Jawama al-Jawami" that the one who insults the Companions is so angry with Allah Almighty and His Beloved Rasool Akram (ﷺ) and cares so little about religion. Has this evil man thought that such a person deserves to be cursed by Allah, and he deserves to be cleansed and praised?
Note: By Allah, he should have a stone in his mouth, but when he thinks that these gentlemen deserve to be abused, our belief about him is that he deserves to be burned and even more punished.
(Blessings of the Messenger's (ﷺ) family)

Hazrat Qazi Ayaz (ra) writes in "Shafa Sharif" that it is haram to insult the Companions and to denigrate them. The perpetrator is cursed.

Hazrat Imam Malik (ra) says: Whoever says that one of them (the Companions) was in error and curses them should be severely punished.

Allama Jalal-ud-Din Sayuti (ra) has narrated in his "Risala-ul-Qum-ul-Hijr" that anyone who insults any Companion is a sinner, and whoever considers it permissible is a kafir.
(Blessings of the Messenger's (ﷺ) family)

Hazrat Allama Saad-ud-Din Taftazani (ra) writes that the Ahl as-Sunnah agree that Hazrat Ali (RA) was right in all matters and said:

وَالتَّحْقِيْقُ اَنَّهُمْ كُلَّهُمْ عَدُوْل''

The fact is that all the companions are just.

All wars and differences are based on interpretation. No one is out of court because of his deed because they were mujtahid.
(Al-Sharf al-Mubud)

Hazrat Mullah Ali Qari (ra) writes in Sharh Mishkout that Abdullah bin Mubarak (ra) is a notable disciple of the great Imam, Hazrat Abu Hanifa (ra).

He was asked whether Hazrat Umar bin Abdul Aziz (ra) or Hazrat Mu'awiyah (RA) was the best. Hazrat Abdullah bin Mubarak (ra) said: The dust that entered the nose of Amir Mu'awiyah's (RA) horse on the occasion of Jihad with the Holy Prophet (ﷺ) is also better than that of Umar bin Abdul Aziz (ra). (النابیه)

Allama Ibn Hazem (RA) says that all the Companions are definitely in Paradise because Allah Almighty has said in their favour that whether the Companions converted to Islam before the conquest of Makkah or after the conquest of Makkah, all of them are the people of Paradise. No one will enter Hell.

(Sawaiq al-Harqah, al-Asaba)

Hafiz Ibn Tamiya (ra) said: Once Allah is pleased with you, He will never be angry with you again. Heaven is the place of the one whom Allah is comfortable with, because Hell is the place of wrath. (Al-Sarim Al-Maslul)

Qutb-e-Rabbani Mujaddid Alf-Sani Hazrat Sheikh Ahmad Sirhindi Farooqi (ra) writes in the first volume of his letters.

The worst of all heretical sects is the one that hates the companions of the Holy Prophet (ﷺ). Allah Almighty has called this sect a disbeliever, which is stated in the Qur'an! The Companions preached

the Qur'an and the Shari'ah to the infidels (so that the hearts of the disbelievers would be burned). If the Companions are the victims of ridicule, then the Qur'an and the entire Shari'ah will be ridiculed.

In the same letter, it is further stated that the quarrels and battles that took place among the Companions were not due to carnal desires because the people of the Companions were cleansed of the blessings of the companionship of the Holy Prophet (ﷺ) and were free from persecuting each other.

Hazrat Imam Rabbani Mujaddid Alf-Sani (ra) writes in his letter that the Companions had a different opinion from the opinion of the Prophet (ﷺ) in some ijtihad matters, and this difference of opinion was not bad. So, how can opposition to Hazrat Ali (RA) be considered Kufr in matters of Ijtihad? Why is there criticism against Ali's (RA) opponents? Many Muslims, including the glorious Companions, fought against Hazrat Ali (RA). Some of them had received the good news of Paradise. It is not easy to call them infidels or blame them. Very harsh words come out of the hypocrites' mouths.

Hazrat Maulana Hashim Kashmi (ra) writes that a young student was one of my friends from the Sadat Karam family. He stated that one night, I was reading the letters of Hazrat Mujaddid Alf-Sani (ra) when I came across this sentence that Hazrat

Imam Malik (ra) knew that calling Hazrat Amir Muawiyah (RA) bad was equal to screaming Hazrat Siddiq Akbar (RA) and Hazrat Farooq Azam (RA) bad and was suggested same punishment for the one who called them evil. "

Since I had envy in my heart for Hazrat Amir Muawiyah (RA), I wouldn't say it like this in writing, and I put the book on the ground and fell asleep. At night, I saw in a dream that Hazrat Mujaddid Alf-Sani Quds-surah had come in anger, holding both my ears and speaking!

O, ignorant student! You object to our writing and throw it on the ground. If you do not believe my writing, I will take you to Hazrat Ali (RA). He took me to a garden like that and put me in a corner. There was a magnificent building in this garden, which an older man had visited. He went inside and greeted him with great politeness and humility. He replied with a smile. Then he knelt in front of the elders and talked. He and the elders watched me from a distance and made some gestures. Then he called me and said, "Here is Hazrat Ali (RA). Listen to what he has to say." I greeted him. He greeted me and said:

Beware! Never hold grudges against the Companions of the Prophet (ﷺ), and do not utter a single word in rebuke of these elders. Only our brothers and I know with what good intentions our differences have occurred. Then he mentioned

the name of Hazrat Mujaddid (ra) and said, do not deny his words.

The man states that despite this advice, my heart was not cleansed of evil, so Hazrat Ali (RA) informed Hazrat Mujaddid (RA) that his heart was not yet edited and signalled that he should slap him. Hazrat Mujaddid (ra) hit me hard on my neck. Then I found my heart free from evil, and with the teachings of Hazrat Mujaddid Alf-Sani (ra), my faith became very strong.
(Hazraat Al-Quds - Office II, p. 141)

Hazrat Sheikh Abdul Qadir Jilani's (ra) instructions about the Companions:

He said in the book Musta'tat Ghuniya al-Talebeen:

The Ahl as-Sunnah believe that the best of all ummahs is the ummah of the Holy Prophet (ﷺ), and the best of the times are those who saw the Holy Prophet (ﷺ).

He said that Imam Ahmad ibn Hanbal (ra) said Hazrat Ali (RA) should refrain from discussing Hazrat Zubair (RA), Hazrat Amir Muawiyah (RA), and Umme Al-Momineen Hazrat Ayesha Siddiqah (RA) in all wars because Allah Almighty will remove all their evils on the Day of Resurrection as Allah Almighty Himself has said that we will remove envy from the breasts of the people of Paradise. Hazrat

Ali (RA) was permitted to fight these Companions, and war became permissible for whoever deviated from their obedience and tried to fight them. The elders who fought against Hazrat Ali (RA), such as Hazrat Talha (RA), Hazrat Zubair (RA), and Hazrat Amir Muawiyah (RA). They demanded revenge for the blood of Hazrat Uthman (RA), who was martyred as the rightful and oppressed Caliph, and the assassins of Hazrat Uthman (RA) were in the army of Hazrat Ali (RA), so everyone went for the correct interpretation.

When someone asked Hazrat Sheikh Abdul Qadir Jilani (ra) about Hazrat Amir Muawiyah (RA), he said! Amir Muawiyah's (RA) great glory is that he was the brother-in-law of the Holy Prophet (ﷺ). He was a writer of revelation and a glorious companion. Hazrat Wahshi (RA) converted to Islam and could only see the face of Rasool Anwar (ﷺ) at a glance. The love of a Wali Allah cannot reach Hazrat Wahshi (RA) because he is the companion of the Prophet (ﷺ), and the companions are superior to the saints of all worlds.

Regarding the Companions, Hazrat Imam Azam Abu Hanifa (ra) writes in his book "Fiqh Akbar": We Ahl-e-Sunnah love all the Companions and remember them well.

Hazrat Mullah Ali Qari (ra) writes in "Sharh Fiqh Akbar" that although some of the Companions issued things that were apparently in the form of

evil, they were all from Ijtihad and not from mischief.

Hazrat Ali Hajwari Lahore (ra), in his book "Kashf al-Mahjoob," writes in the chapter on remembrance of the Ahl al-Bayt:

One day, a man came to Hazrat Hussain bin Ali (RA) and spoke! O children of the Messenger of Allah (ﷺ)! I have poor children; I want bread tonight.

He (RA) said! Wait! Our sustenance is on the way. Let it reach. It was only a short time before Amir Mu'awiyah (RA) sent five bags in his service. There were a thousand dinars in each, and the bearer said that Mu'awiyah (RA) apologized and that he should spend this small offering on his meagre needs. More will be presented after that. Hazrat Hussain (RA) pointed to this poor man and gave him five bags.

Imam Asqalani (ra) writes in his book "Taqreeb al-Tahzib" that Abu Sufyan ibn Sakhr ibn Harb (RA) is a famous companion.

Hujjat-ul-Islam Imam Muhammad Ghazali (ra) writes in his book "Ahya-ul-Uloom" that Ahl-e-Sunnah believe that all the Companions should be considered pure and should be praised as described by Allah Almighty and His Messenger (ﷺ). And Ijtihad was based on what happened

between Hazrat Muawiyah (RA) and Hazrat Ali (RA).

Virtues of Hazrat Amir Muawiyah (RA):

Ten Virtues of Hazrat Amir Muawiyah (RA):

- He was a companion of the Prophet (ﷺ).

- The Prophet (ﷺ) prayed for success in this world and the Hereafter.

- He got the virtue of the first jihad of the sea.

- He became a scribe in the court of Hazrat Rasool-e-Akram (ﷺ).

- The greatness and love of the Prophet (ﷺ) had taken root in his heart.

- Close relationship with the Prophet (ﷺ) in the state of faith. Your sister, Hazrat Umme Habiba (RA), was the wife of Rasool Ullah (ﷺ) and the mother of Muslims.

- He was a jurist and mujtahid among the Companions.

- He was one of the special confidants of Hazrat Omar (RA). He was the governor of Syria for twenty years during the reign of the Rightly Guided Caliphs.

- He conquered thousands of miles of Cyprus, Rhodes, and Sudan and was involved in the Islamic government.

- Developed the first Islamic navy.

All the virtues and degrees of the Companions that Allah Almighty has revealed in the Holy Qur'an include Hazrat Amir Muawiyah (RA). Allah Almighty said: Allah has promised Paradise to all the Companions, has made piety and purity obligatory for them, they are all truthful, and Allah is pleased with them all, and they are happy with Allah, and they are most successful with them. Those who are jealous and hateful are the disbelievers. All these attributes include Hazrat Amir Muawiyah (RA).

Apart from them, Amir Muawiyah (RA) is a relative and in-law of the Holy Prophet (ﷺ). All the verses that have been revealed about the relatives of the Holy Prophet (ﷺ) include Amir Mu'awiyah (RA). The Messenger of Allah (ﷺ) said: My companions are like the stars. Whoever you follow, you will be guided. Donation of one kilo of "barley" by my companions is more than giving alms of gold like your mountain of Uhud. I loved them, and he who hated them hated me, and so on, all of them, including Hazrat Amir Muawiyah (RA).

The Prophet (ﷺ) has given different words of praise and supplications to Hazrat Amir Muawiyah (RA) at other times:

Hazrat Abdullah bin Abbas (RA) said: Of course, Mu'awiyah (RA) is a jurist, and he has found the companionship of the Holy Prophet (ﷺ).
(Sahih Bukhari)
O Allah! Teach Mu'awiyah (RA) the reckoning and save him from the torment. (Jami 'al-Tirmidhi)

It is narrated on the authority of Hazrat Abdul Rahman bin Abu Umaiyah Madani (RA) that the Prophet (ﷺ) said to Hazrat Mu'awiyah (RA):

O Allah! Make Mu'awiyah (RA) the guide and the Mahdi, and guide the people through him.

(Mishkout Sharif, Jami Tirmidhi)

• Tabarani (ra) has narrated on "Muajam al-Awsat" that Gabriel (as) came to the Messenger of Allah (ﷺ) and asked him: O Messenger of Allah (ﷺ)! Make a will in favour of Mu'awiyah (RA). Indeed, he is the trustee of the Book of Allah and the best trustee. (Muajam Al-Kabir)

Tabarani (ra) narrated that the Prophet (ﷺ) said: No doubt! Allah and His Messenger (ﷺ) love Mu'awiyah (RA). (Majma Al-Zwaid)

• O Allah! Make Mu'awiyah (RA) a guide and guide the people through him.

• O Allah! Teach Mu'awiyah (RA) the Book and Wisdom, make him ruler in the cities, and save him from torment. (Kinz al-Amal, Majam al-Kabir)

Hazrat Huzur Akram (ﷺ) called Hazrat Abu Bakr (RA) and Hazrat Umar (RA) for advice, but neither of them was present at that time. He (ﷺ) said: Call Mu'awiyah (RA) and put the matter before him because he is solid and trustworthy.
(Kinz ul Amal)

He (ﷺ) said: Mu'awiyah (RA) is my confidant, who saved him from love and who hated him perished. He (ﷺ) said: O Mu'awiyah (RA)! When the kingdom is entrusted to you, then fear Allah.
(Ibn Shaybah, Tabarani)

He (ﷺ) said: Heaven is obligatory on the first army in my ummah to start naval wars. (Ibn Athir and all the history books say that Mu'awiyah (RA) was the first person to start naval battles)

Hazrat Wahshi (RA) says that once Hazrat Amir Mu'awiyah (RA) was sitting on the back of the camel with the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) said: What part of your body is touching my body? Hazrat Amir Muawiyah (ﷺ) said: My stomach. The Holy Prophet (ﷺ) prayed: O Allah! Fill it with knowledge and patience.

One day, when the Holy Prophet (ﷺ) came to Umme Al-Momineen Hazrat Umme Habiba (RA), he saw that Hazrat Umme Habiba (RA) was combing her brother Hazrat Amir Muawiyah (RA). The Messenger of Allah (ﷺ) said: Do you love Muawiyah (RA)? She submitted! He is my brother, why don't I love him? The Messenger of Allah (ﷺ) said: Allah and His Messenger (ﷺ) also love Mu'awiyah (RA). (History of Ibn Asakar)

It is narrated on the authority of Hazrat Abdullah bin Umar (RA) that the Messenger of Allah (ﷺ) said to Umm Al-Momineen Hazrat Umme Habiba (RA)! On the Day of Resurrection, Allah will raise your brother (Hazrat Amir Muawiyah RA) to have a shroud of (Noor) light on him.

(History of Ibn Asakar)

It is narrated from Hazrat Abdullah bin Abbas (RA) that once Gabriel (peace be upon him) came to the Prophet's (ﷺ) house and asked for help. O Messenger of Allah (ﷺ)! Say my greetings to Amir Muawiyah (RA). Treat him kindly, for he is the trustee of the Book of Allah and the Divine Revelation, and an outstanding one.
(Muajam Al-Awsat)

The letters that the Prophet (ﷺ) used to write to kings were from Amir Mu'awiyah (RA).
(Asad al-Gabah)

Hazrat Saeed bin Abi Rashid (ra) says! I was told by the messenger of Caesar, Rome, that when I came to the Holy Prophet (ﷺ), the Holy Prophet (ﷺ) called Amir Mu'awiyah (RA), and he read Caesar's letter. (Muajam al-Sahaabah)

Hazrat Amir Muawiyah (RA) said: One day, while I was writing in front of the Messenger of Allah (ﷺ), the Messenger of Allah (ﷺ) said: Put a woollen cloth in the inkpot and cut the pen crookedly. Write clearly and beautifully, and also write the words Rahman and Rahim excellently and clearly. (Al-Shifa)

Once, the Companions were travelling with the Prophet (ﷺ) when he mentioned Syria. A Companion has been submitted! O Messenger of Allah (ﷺ)! How can we conquer Syria? It is in Rome. The Messenger of Allah (ﷺ) placed his staff on the shoulder of Amir Mu'awiyah (RA) and said: Allah will suffice you through this (Hazrat Amir Muawiyah RA). (That is, Allah will conquer Syria through Amir Mu'awiyah RA) (History of Ibn Asakar)

Hazrat Saad bin Abi Waqas (RA) says that after Amir al-Mominin Hazrat Usman Ghani (RA), I did not look better than Hazrat Amir Mu'awiyah (RA), who ruled with the truth. (History of Ibn Asakar)

Hazrat Abu Darda (RA) says: I have not seen any person other than Hazrat Amir Mu'awiyah (RA)

whose prayers are more similar to the prayers of the Holy Prophet (ﷺ). (Majma Al-Zwaid)

Amir al-Mominin Hazrat Ali Al-Murtada (RA) said on his return from the battle of Safin! Do not speak ill of Mu'awiyah (RA) by Allah! When he is not, you will see people beheaded, and their heads fall to the ground like the fruits of the earth.

(Dalail al-Nabuwah, Bayhaqi)

Hazrat Abdullah bin Abbas (RA) said: Amir Muawiyah (RA) is a jurist. (Bukhari)

Hazrat Umayr bin Sa'd (RA) says: Mention Hazrat Amir Muawiyah (RA) with kindness and goodness. (Tirmidhi Sharif)

Hazrat Ibrahim bin Messara (ra) says: I saw that Hazrat Umar bin Abdul Aziz (ra), during his reign, had flogged anyone other than those who had slandered Hazrat Amir Muawiyah (RA). Hazrat Umar bin Abdul Aziz (RA) beat the person who cursed Amir Muawiyah (RA). (Isteyab)

Hazrat Imam Sharfuddin Nawawi (ra) says: Hazrat Amir Muawiyah (RA) is counted among the Companions who are just, virtuous, and possess distinguished attributes.

(Explanation of Muslim for Nawawi)

Imam Rabbani Hazrat Mujaddid Alf-Sani (ra) said: Hazrat Amir Muawiyah (RA) was a just caliph who

fulfilled the rights of Allah and the rights of worshipers.

(Letters of Imam Rabbani, First Office 1, 58)

Hazrat Qabisa bin Jabir (ra) says: I have not seen anyone more forgiving than Hazrat Amir Mu'awiyah (RA) and far removed from ignorance and more honourable than him.
(Seer Allam al-Nubla ')

Once, at the request of Umm Al-Momineen Hazrat Umme Habiba (RA), Hazrat Rasool Akram (ﷺ) prayed for Hazrat Amir Muawiyah (RA):

"O Allah! To keep Mu'awiyah (RA) on the path of guidance, protect him from bad habits, and grant him forgiveness in this world and the Hereafter."

Ibn Asakar (ra) writes that Rasool Allah (ﷺ) said:

No doubt! Allah Almighty made Gabriel (as) the trustee to convey His revelation to me, and I made Muawiyah (RA) the trustee to get the word of Allah to the Muslims till the Day of Resurrection. He also forgave all the sins of Mu'awiyah (RA) and rewarded him for his good deeds. He also gave him the knowledge of His Book and guided him. It will also give people guidance and advice.
(Ibn Asakar, Manaqib Syedna Amir Muawiyah RA)

The Prophet (ﷺ) said on one occasion:
I love Mu'awiyah (RA), and I also love the person who loves Mu'awiyah (RA), Gabriel (as), and Michael (also love Mu'awiyah). Allah loves Mu'awiyah (RA) more than Gabriel (as) and Michael (as).
(Ibn Asakar, Manaqib Syedna Amir Muawiyah RA)

Commentator of Sahih Muslim Imam Yahya ibn Sharaf al-Nawawi (ra) says:

In the wars among the Companions, each side had doubts and believed that they were healthy and rewarded and that all the Companions were virtuous and just. In war and other contentious matters, each side had its own interpretation, and no Sahabi was excluded from court and goodness because of differences, because they were all mujtahids and differed in ijtihad on matters. Just as the mujtahids after him differ in opinion on the issues of Qasas and Deyat, this does not necessarily mean a reduction in either party. The reason for these wars was that some matters had become suspicious of them, and their ijtihad had become different due to the severity of the mistake.

In a sense, there are three types of companions:

- Ijtihad on some of the Companions revealed that they are right and their opponents are rebels. So, it was obligatory for them to fight alongside the Jamaat, and they did so.

- Ijtihad showed the opposite to some of the Companions; the truth is on the other side, so they needed to adapt to this group and kill the rebels.

- Similarly, some of the Companions became suspicious of these matters. They were surprised and could not take sides, so they stayed away from both. They needed to stand apart. Because it is not permissible to fight a Muslim unless there is an argument that he deserves to be killed, if a party's preference was shown to them, they would be obliged to kill their opponents in support of it. Therefore, all the Companions are innocent and disabled. (Sharh Sahih Muslim)

Hazrat Shah Waliullah Muhaddith Dehlvi (ra) says that Allah Almighty had informed them about the battle of Safin. In Sahih Bukhari and Muslim, it is narrated from Hazrat Abu Hurairah (RA) that the Prophet (ﷺ) said: Doomsday does not appear until two big groups fight each other and both have the same proclamation of war.
(Azala tul Khifa, Volume II)

Hazrat Mullah Ali Qari (ra) writes that Hazrat Muawiyah (RA) is just, virtuous, and the best companion. Are pious and trustworthy. Therefore, Hazrat Abdullah bin Abbas (RA), Hazrat Abdullah bin Umar (RA), Hazrat Abdullah bin Zubair (RA), Hazrat Saib bin Yazid (RA), Hazrat Numan bin Bashir (RA), Hazrat Jarir bin Abdullah Bijli (RA), Hazrat Muawiyah bin Khadij (RA), Abu Lama bin Sahel (RA) and Hazrat Abu Saeed Al-Khudri (RA), like great jurists, mujtahids and Muhaddith companions have narrated hadiths from Hazrat Amir Muawiyah (RA). Among the Tabeyien were Hazrat Jubayr (ra), Hazrat Abu Idris Khulani (ra), Hazrat Saeed bin Musab (ra), Hazrat Khalid bin Madan (ra), Hazrat Abu Saleh Saman (ra), Hazrat Hammam bin Utbah (ra), and Hazrat Qais bin Abu Hazem (ra). I have taken narrations from him.

Hazrat Omar Farooq (RA) used to keep a close eye on someone when he made him the ruler of a place. If they found any negligence or incompetence, he would immediately remove him. Hazrat Umar (RA) made Hazrat Amir Muawiyah (RA) the ruler of Syria, and keeping him in this position till the last moments of his life is an open confession and declaration of the greatness of Hazrat Amir Muawiyah (RA) and his trust and honesty.

If the worldly and pious Ahl-e-Bayt-e-Rasool, like Hazrat Hasan bin Ali (RA), had considered Hazrat

Amir Muawiyah (RA) as a usurper or a heretic, he would have cut off his head instead of handing over the Khilafah to him.

Amir Mu'awiyah (RA) and blessed hadiths:

Hadith scholars such as Bukhari, Muslim, Tirmidhi, Abu Daud, Nisai, Bayhaqi, and Tabarani accepted the hadiths narrated by Amir Mu'awiyah (RA) and recorded them in their books. Imam Bukhari (ra) and Imam Muslim (ra) are such personalities that if there were any defect in a narrator, they would refuse to take his narration. By accepting the narrations of Hazrat Amir Muawiyah (RA), these elders declared openly that, according to all of them, Hazrat Muawiyah (RA) is a pious, just, trustworthy, and acceptable narrator. His character and faith were similar due to his disagreement with Hazrat Ali (RA).

(163) Hadiths have been narrated from Hazrat Amir Muawiyah (RA). Four of them are in both Bukhari and Muslim. Four are only in Bukhari; five are in Muslim Sharif, and the rest of the hadiths are narrated in Musnad Ahmad, Jami 'al-Tirmidhi, Sunnan Abu Daud, Sunnan Nisai, Bayhaqi, Tabarani, and Mut'ah' Imam Malik.

There is a hadith in Bukhari which is narrated by Amir Mu'awiyah (RA). He says:

اِنَّمَا اَنَا قَاسِمٌ وَاللّٰهُ يُعْطِيْ

That is, Allah gives, and I distribute.

Once Amir Mu'awiyah (RA) wrote a letter to Hazrat Mughirah bin Shu' bah (RA) asking him to write a hadith and send it to him, which he had heard from the Holy Prophet (ﷺ) himself. Hazrat Mughirah bin Shu' bah (RA) sent this hadith in reply:

Once the Prophet (ﷺ) finished praying, I heard him say:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ

وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْر ''

There is no god but Allah; to Him belongs the kingdom, and to Him belongs the kingdom. There are all kinds of definitions, and He can do all things.

He repeated these words three times and then said! Prohibition of profanity, frequent questioning, waste of property, negligence of rights, mistreatment of women, and burial of daughters were prohibited. (Sahih Bukhari)

Imam Muslim (ra), in his Sahih, narrated from Hazrat Amir Muawiyah (RA) that the Prophet (ﷺ) said: Don't get caught up in asking, by Allah! Even if one of you asks me a question and I give him something at his repeated insistence, his donation will not be a blessing for him.

In Sunnan Nisai, Amir Mu'awiyah (RA) narrates that the Messenger of Allah (ﷺ) said that it is also forbidden to wear a piece of gold. (For men)

Hazrat Amir Muawiyah (RA) said on one occasion! Narrate the same hadiths narrated in the time of Farooqi (RA) because Hazrat Umar Farooq (RA) was the most fearful of Allah Almighty among the people. Then Hazrat Amir Mu'awiyah (RA) narrated a hadith narrated from the Holy Prophet (ﷺ) that Allah Almighty gives the understanding of religion to the one from whom He intends good. (Musnad Ahmad)

Once, Hazrat Amir Mu'awiyah (RA) wrote a letter to Hazrat Muslimah bin Mukhallid (RA) and instructed him to go to Hazrat Amr bin Aas (RA) and ask him what the Holy Prophet (ﷺ) said!

"Blessings are not bestowed on a nation whose weakest person is defeated despite being unable to take his rights from the powerful."

"Have you heard from Rasool Allah (ﷺ)?

If yes, let me know by letter. When this question reached Hazrat Amr bin Al-Aas (RA), he confirmed this hadith, and then Hazrat Muslimah bin Mukhallid (RA) sent this message from Egypt to Syria through a messenger. When the confirmation of this hadith reached Amir Mu'awiyah (RA), he said: I also heard this hadith

from the Prophet (ﷺ), but I chose to confirm it. (Majma Al Zwaid))

Hazrat Talha bin Yahya (ra) narrates from his uncle that Hazrat Amir Muawiyah (RA) said that he heard the Messenger of Allah (ﷺ) saying that on the Day of Resurrection, the muezzins will be high-necked. (Sahih Muslim)

Hazrat Amir Muawiyah (RA) narrates that the Messenger of Allah (ﷺ) said: Whomsoever Allah intends to do good, He gives him the understanding of religion. Indeed, the wealth which he obtains in a just manner is sweet and green. May Allah bless his wealth. Avoid praising the fact that it is a slaughter. (Musnad Ahmad)

Hazrat Abu Saeed (RA) says that Hazrat Amir Mu'awiyah (RA) passed by the people in the masjid who were sitting in a circle, and he asked them! What made you sit here? They said, "We are sitting to remember Allah." He said: By Allah! That's what made you. They said: By Allah! Nothing else sat us down. He said: I did not swear to you out of suspicion. I am the least narrator of the hadith of the Prophet (ﷺ). Once, the Prophet (ﷺ) came to a circle of his Companions and asked, 'What made you sit here?' He said, "We are sitting to remember Allah and give thanks to Him." He guided us to Islam and did us a great favour. The Messenger of Allah (ﷺ) said: By Allah! This is the only thing that makes you sit. They submitted! By Allah! Nothing

sat us down except that. The Messenger of Allah (ﷺ) said: I did not swear to you out of suspicion. Because Gabriel (peace be upon him) came to me and told me that Allah Almighty is proud of you before the angels. (Sahih Muslim)

Hazrat Amir Mu'awiyah (RA) narrated that I heard the Messenger of Allah (ﷺ) say that when you follow the secret faults of the people, you will spoil them. (مشکوٰۃ المصابیح)

Hazrat Muhammad ibn Yusuf (ra) tells his father that Hazrat Amir Mu'awiyah (RA) once led the prayers. He stood up at a place where he was supposed to sit in worship. People said, "Subhan Allah," but he stood up. At the end of the prayer, he performed two prostrations and completed the prayer. After the prayer, he went to the pulpit and said: I have heard the Messenger of Allah (ﷺ) say that whoever forgets something in the prayer should (finally) do two prostrations like these.

(سنن النسائی)

Hazrat Saib (ra) says I prayed Friday prayers with Hazrat Amir Muawiyah (RA). When the Imam finished salat, I stood there. Hazrat Amir Mu'awiyah (RA) went to his house, called me to his home, and told me not to do this again. Allah (ﷻ)

commanded him not to combine this prayer with the word or without interruption.
(Sahih Muslim)

Hazrat Shaddad bin Aws (RA) narrated from Amir Mu'awiyah (RA) that the Messenger of Allah (ﷺ) said: Everything intoxicating is haram for the believer. (Sunnan Ibn Majah)

Hazrat Amir Mu'awiyah (RA) narrated that he heard the Messenger of Allah (ﷺ) saying that whatever affliction befalls a Muslim in his body, Allah Almighty erases his sins through it.
(Musnad Ahmad)

Hazrat Jarir (RA) narrates from Hazrat Amir Muawiyah (RA) that the Prophet (ﷺ) forbade lamentation. (Sunnan Ibn Majah)

Hazrat Amir Muawiyah (RA) narrates that the Prophet (ﷺ) said: The best of you is the one who is best with his family. (Muajam al Kabir)

Hazrat Abu Hind Bijli (RA) narrates from Hazrat Amir Muawiyah (RA) that he heard the Holy Prophet (ﷺ) saying that migration will not be stopped until repentance is stopped. Repentance will not stop until the sun rises in the west.

(Sunnan Abu Dawood)

Hazrat Allama Mullah Ali Qari (ra) says: This migration never ceases. There are three forms of this migration:

- - Migrating from sins to obedience to Allah.
- - Where misguidance is common, leave these areas and go to the righteous to emigrate.
- - Leaving the troubled areas and migrating to the areas of peace and security.

(مرقات المفاتح)

Asceticism and piety:

Imam Tirmidhi (ra) has narrated a long narration under the heading "Abwab al-Zuhd" that gives a good idea of the asceticism, piety, and fear of Amir Mu'awiyah (RA).

(The Book of Asceticism)

Sahib Aalam-ul-Islam writes that Hazrat Umar Farooq (RA) was aware of the honesty, asceticism, and piety of Hazrat Amir Mu'awiyah (RA), and therefore highly valued him because of his hidden appearance.

Hazrat Qasibah ibn Jabir (RA) said: I have been with Hazrat Amir Mu'awiyah (RA), and I have been

sitting with him. I have not found anyone better than him. (Mautah Imam Malik)

Hazrat Imam Ahmad bin Hanbal (RA), to shed light on the life of Hazrat Amir Muawiyah (RA) in his book "Kitab-ul-Zuhd," narrates a narration that once, Hazrat Amir Mu'awiyah (RA) was giving a sermon in the Great Masjid of Damascus. At that time, I saw that the cloth blessed on his body was rotten and torn.
(Tabari, History of the Caliphs)

Imam Amish (ra) is the teacher of Hazrat Imam Abu Hanifa (ra) and a great Tabai. He used to say that if you saw Amir Mu'awiyah (RA), you would take him to be the Imam Mahdi.

While giving a sermon in Homs, Hazrat Amir Muawiyah (RA) said!

The Messenger of Allah (ﷺ) forbade certain things. I tell you those things and command you not to do them

1. - Lament
2. - Poetry (pointless poems)
3. - Images and pictures
4. - without a veil
5. - Sitting on the skin of beasts
6. - Gold
7. - Silk

(Muajam Al-Awsat)

Worship and austerity:

Hazrat Abdullah bin Abbas (RA) says: Do not harm Mu'awiyah (RA). I have seen with my own eyes that he gets up at night and rubs his forehead before Allah. (Jami 'al-Tirmidhi, Abwab al-Zuhd)

Hazrat Abu Darda (RA) says that I have never seen a person's prayer so similar to the Prophet (ﷺ) as that of Mu'awiyah bin Abu Sufyan (RA).

(Qamus Al-Assam)

Apart from his Faraed, Hazrat Amir Muawiyah (RA) also performed Nawafil and Sunnah with great care. After completing the prayers, he offered four separate Rakat, each of which he recited fifty verses.

(Minhaj-ul-Sunnah)

Allama Hasan Ibrahim Ismail (ra) writes that Hazrat Muawiyah (RA) used to divide his day for Allah. After the Fajr prayers, he would recite the Holy Qur'an and then teach his family how to follow the Shariah.

Hazrat Amir Muawiyah (RA) was also known for observing Nafil's fasts. It was once said! O people! Today is the Day of Ashura, and this fast is not obligatory. I have fasted. If your heart desires, you can fast, too. (Aalam-ul-Islam)

Fear of the Hereafter and Allah:

Hazrat Amir Muawiyah (RA) was always trembling with fear of Allah and fear of the Hereafter. Sometimes, his hiccups would start when you cried, and his beard would get wet with tears. It is narrated in Jami-Tirmidhi that once Hazrat Abu Hurairah (RA) narrated an instructive hadith on the Day of Judgment, which affected his heart. He started weeping, and his hiccups began. The audience cried when they saw him. When there was peace, he recited this verse, which means something like this: Whoever desires the world and its means, Allah will pay him according to his deeds, and there will be no harm to him. But in the Hereafter, their share will be nothing but fire, and what they did will be wasted, and what they used to do will be in vain.
(Jami 'al-Tirmidhi, chapters on asceticism)
(Al-Badayah wa Al- Nihayah)

He once said to the government officials! If you do not inform me of the cries of people with low incomes and their needs, remember that on the Day of Judgment, I will have to answer to my subjects; on that day, you will share in my punishment equally.

Hazrat Amir Mu'awiyah (RA) wrote a letter to Umme Al-Momineen Hazrat Ayesha Siddiqa (RA) asking for her advice. Umme Al-Momineen (RA)

wrote in her reply letter: Peace be upon you. I heard the Holy Prophet (ﷺ) saying that whoever seeks the pleasure of Allah in the anger of the people, Allah will protect him from the needs of the people. And whoever angers Allah for the sake of the people, Allah will leave him to the people. (Tirmidhi Sharif)

Hazrat Fazala bin Ubaid Ansari (RA) participated in Rizwan's allegiance. He was young. He also took part in the conquest of Egypt. He used to perform his deputy's duties in the absence of Amir Muawiyah (RA). When Hazrat Amir Muawiyah (RA) passed away, he was present at his funeral. He shrugged his coffin and told his son Hazrat Abdullah bin Muawiyah (ra)! Follow me because you will never have the pleasure of carrying a funeral like this again.

(Asad al-Ghabah)

Deep connection with the Qur'an and Sunnah:

The Holy Prophet (ﷺ) used to pray: O Allah! Give Mu'awiyah (RA) the knowledge of the Qur'an. This prayer was accepted, and he was privileged to write the Holy Qur'an. He understood the Qur'an very well. According to the narration of Allama Massoudi, Hazrat Amir Muawiyah (RA) was accustomed to reciting the Holy Qur'an without hesitation, despite his caliphal duties.
(Marwaj al-Zahb, Al-Badayah wa Al-Nihayah)

Hazrat Amir Muawiyah (RA) was a scholar of Hadith and Sunnah and used to teach it to the people. One of the Companions, Hazrat Abdul Rahman bin Sabeel (RA), was assigned to teach the people the hadith, and when he came to me, he also recited the hadith to me.
(Al-Badayah wa Al- Nihayah)

He once wrote to Hazrat Mughirah bin Shubha (RA) to inform me of what he had heard from the Holy Prophet (ﷺ). He noted that the Prophet (ﷺ) forbade extravagance and excessive questioning. He used to ask others about the hadith, act on it, and encourage others.

Once he saw some chiefs sitting on a leopard skin, he said that the Prophet (ﷺ) forbade them to sit on a leopard skin. (Sahih Bukhari)

Patience and tolerance:

The Holy Prophet (ﷺ) once said: In my ummah, Mu'awiyah (RA) is very humble and generous. On one occasion, Hazrat Umar Farooq (RA) said: Stop me from slandering Muawiyah (RA), and he is so gentle and kind that he keeps laughing even in anger.

(Azala tul Khifa, Aalam al Islam)

Hazrat Ibn Jabir (RA) says I have not found anyone humbler and more generous than Mu'awiyah (RA). (History of Caliphs)

Hazrat Amir Muawiyah (RA) was a humble and tolerant man, dignified, wealthy, and a leader of the people. (Al-Badayah wa Al- Nihayah)

Hazrat Amir Muawiyah (RA) used to say that there is nothing more delicious for me than getting angry. He (RA) said! I am ashamed that someone's sin exceeds my tolerance. He used to say that I do not use the sword where my lash is proper. If I have a hair-raising relationship with the other, I will not cut it off when asked how he said! I let it go when he pulls it, and when he dawdles it, I pull it. (Biography of the Companions)

Once, a man spoke harshly to Hazrat Amir Muawiyah (RA). His companion said, "If you wish, you can punish him severely." Upon this, Hazrat Amir Mu'awiyah (RA) said: I am ashamed that my patience and tolerance will be diminished because of some mistake by my subjects.
(Hilm Muawiyah RA)

There was a question in the court of Hazrat Amir Muawiyah (RA): Who is the most outstanding leader? He said: When something is asked for, be generous above all, be the best in terms of morals in meetings. He should show as much patience and tolerance as he is despised.
(History of Ibn Asakar)

Once, Amir Mu'awiyah (RA) addressed the Umayyads and said: O Umayyads! Treat the Quraysh with humility. By Allah! In the age of ignorance, I would treat someone who called me evil with patience and tolerance. That way, the person would become my friend; he would help me if I needed his help and support me if I was in a fight. Humility does not deprive a nobleman of his dignity but enhances his dignity.
(Al-Badayah wa Al- Nihayah)

Hazrat Imam Ahmad bin Hajar (ra) writes:
Hazrat Harith bin Osama (RA) narrated that the Prophet (ﷺ) said: Abu Bakr (RA) is the most

compassionate and kind-hearted in my ummah. Most are gentle and generous.
The famous historian Allama Ibn Khaldun (ra) writes!

Hazrat Amir Muawiyah (RA), after Hazrat Imam Hasan's (RA) resignation, ruled for twenty years and benefited the people generously with his rewards, so that no one in his time was more generous to his people than he was. He was also kind to the Arab leaders. He tolerated their harsh words. He was treated with morality despite his limitless tolerance. This was why his government and state did not slip in any way but gradually became independent.
(History of Ibn Khaldun, Part II)

Hazrat Imam Jalaluddin Sayuti (ra) writes:
Ibn Abi al-Dunya and Abu Bakr ibn Abi Asim have written books on Amir Mu'awiyah's (RA) tolerance and forbearance, and did not see the bear.
(History of Caliphs)

Jurisprudence and Ijtihad:

Hazrat Abdullah bin Abbas (RA) used to call Hazrat Ameer Muawiya (RA) a jurist and mujtahid due to his jurisprudential abilities.
(Sahih Bukhari, Kitab al-Fazail Ashab al-Nabi)

The generosity of Hazrat Amir Muawiyah (RA):

The famous Arab historian Abu Umar al-Nasr writes that no one like him in generosity and liberality. He kept his treasures' doors equally open to enemies and friends. He knew the art of winning people's hearts. It helped quell the uprisings and make the people obedient to the kingdom.

(Mu'awiyah bin Abu Sufyan)

The historian Shaykh Allama ibn Taba Tabai has written that when the Banu Hashim and the family of Abu Talib went to Amir Mu'awiyah (RA), he treated them with great hospitality, fulfilling all their needs even though some of them spoke harshly to him. But he used to make fun of their words, and sometimes he avoided them, forgetting everything in good manners and love.

(Hazrat Muawiyah (RA) and historical facts)

Hazrat Urwah bin Zubair (RA) says that once Hazrat Amir Mu'awiyah (RA) sent a gift of one lakh dirhams to Umme Al-Momineen Hazrat Ayesha Siddique (RA). By Allah! Before evening, she distributed all the money among people in need.

(Seer Aalam al-Nubla ')

Simplicity and humility:

When he became the governor of Syria, he lived with great splendour. There was a doorman at the door. He was wearing fabulous clothes and fabulous horses. They used to ride. All this was not for self-respect but to intimidate the Romans. When he became the caliph of the Islamic Empire, his life was entirely in the power of the poor and the humility of the rich. He would sit in a crowd and listen to their problems. The rich and the poor were all at his fingertips, and he ate with them.

He rode a modest mule and went to the markets himself to inspect. Imam Yunus ibn Meera of Shaikh of Imam Ozzi (ra) says: I saw Amir Mu'awiyah (RA) riding a mule with my own eyes. Usually, an enslaved person would ride with him. He had a modest cloth skirt on your body.

(Kitab al-Zuhd, Imam Ahjar ibn Hanbal)

Imam Bukhari (ra) writes that people stood in respect when Hazrat Mu'awiyah (RA) entered the meeting. Seeing this, he said: Whoever is happy that the servants of Allah stand in reverence to him, then his abode is Hell.

(Aadab al Mufrid)

Hazrat Wail bin Hajar (the chief) came to the court of the Holy Prophet (ﷺ) and accepted Islam. When he started to leave, the Prophet (ﷺ) took

Hazrat Mu'awiyah (RA) with him. Hazrat Wael ibn Hajar rode, and Hazrat Amir Mu'awiyah (RA) walked with him in the scorching heat. Hazrat Wail ibn Hajar did not put Amir Mu'awiyah (RA) on a horse, nor did he give him a shoe. Time passed, and when Hazrat Amir Mu'awiyah (RA) became the Caliph, Hazrat Wael bin Hajar came to him, sat him on the bench with him, and reminded him of the past. Upon which Hazrat Wael bin Hajar said: Today we are counted among the people, and you are the king. Hazrat Amir Muawiyah (RA) treated him with great respect. Seeing this, he was so impressed that he said, "I have a heartfelt desire to ride Amir Mu'awiyah (RA) in front of me."

(Muajam al Sagheer)

Hazrat Amir Muawiyah (RA) once addressed the people and said: O people! I am not better than you. There are scholars like Abdullah bin Umar (RA) and Abdullah bin Amr bin Aas (RA) among you. But hopefully, I am more profitable to you as a government and more helpful in subduing the enemy and at the forefront of benefiting you. (Tabqat Ibn Saad)

Understanding and tact:

Hazrat Muawiyah (RA) was very talented. He was a great politician and inventor. Due to his intelligence and foresight, the Prophet (ﷺ) addressed Hazrat Abu Bakr (RA) and Hazrat Umar (RA) and asked them to include Mu'awiyah (RA) in their advice. Make him witness in your affairs that he is solid and trustworthy. He then consulted with him on a matter and praised his intelligence. (History of Caliphs)

The famous Egyptian historian Muhammad Hussein Haikal wrote! Amir Muawiyah (RA) was wise, and wisdom alone did not allow the veil of purpose to fall on his eyes. He was gentle, and his tolerance prevented the misuse of power. He was brilliant. People were very familiar with his government. He had captivated the people's hearts with his eloquence and good judgment. He captivated the people's hearts and preserved the principles of the Khulafah-e-Rashidun.

(History of the Nation)

Hazrat Amir Muawiyah (RA) had destroyed the glory of Caesar's Rome. He was also fortunate enough to fulfill the prophecy of the Holy Prophet (ﷺ) by waging the first naval battle in Islamic history. Rasool Allah (ﷺ) said: Heaven is obligatory on the first army of my ummah, which will start naval battles.

Hazrat Amr ibn Utbah (ra) narrates that Hazrat Amir Mu'awiyah (RA) said:

- Forgetting is a disaster for knowledge.

- Worship with any intention other than the pleasure of Allah Almighty is a disaster.

- Pride is a disaster for honour and dignity.

- Selfishness is a disaster for wisdom.

- Greed is a disaster for reform.

- Waste (spending money on illicit deeds) is a disaster for generosity.

- Obscenity is a disaster for strength and courage.

- Humiliation is a disaster for modesty.

- Having too many utensils in the house is a disaster for utensils.

(Encyclopedia of Ibn Abi Al-Dunya)

Hazrat Amir Muawiyah (RA) and love of Rasool Allah (ﷺ):

Hazrat Ka'b ibn Zuhair (RA) wrote an ode in praise of the Holy Prophet (ﷺ) and recited it in the presence of the Holy Prophet (ﷺ). The Prophet (ﷺ) was pleased and gave him his chadar (coverlet) as a gift. After the death of Hazrat Ka'b bin Zuhair (RA), Hazrat Amir Mu'awiyah (RA) bought the chadar from his son for twenty thousand dirhams and used to cover it on special occasions. After him, the caliphs used to go out on Eid wearing the same chadar. That veil remained a sacred blessing with the Sultans of Islam for a long time. (Al Asaba)

50AH Hazrat Amir Mu'awiyah (RA) performed Hajj and then came to Madinah. He intended to take the pulpit and staff of the Holy Prophet (ﷺ) in the Prophet's Masjid with him to Syria. When Hazrat Abu Hurairah (RA) and Hazrat Jabir bin Abdullah (RA) were informed of this intention, they said that it was not right for you to remove the pulpit from the place where the Holy Prophet (ﷺ) had placed it and his blessed staff was also should be in Madinah. It is not appropriate to take it out. At this request, Hazrat Amir Muawiyah (RA) gave up his intention to take them to Syria.

(Al-Badayah wa Al-Nihayah)

Hazrat Alqamah's (RA) mother says that once Hazrat Amir Mu'awiyah (RA) came, he sent a message to Umme Al-Momineen Hazrat Ayesha Siddiqah (RA) to give me the used thick woollen shirt of the Holy Prophet (ﷺ) and bless me with blessed hair. Hazrat Syeda Ayesha Siddique (RA) sent him these blessings. Hazrat Amir Mu'awiyah (RA) took the kurta and put it on. He asked for water and bathed the lucky hair.

(Seer Aalam al-Nubla ')

Who are the Ahl al-Bayt?

Just as the Holy Prophet (ﷺ) is the chief of all the prophets, so are the Ahl al-Bayt of the Holy Prophet (ﷺ) the chief of all other Ahl al-Bayt. The companions of the Holy Prophet (ﷺ) are the leaders of all the companions of the prophets. The parents of the Holy Prophet (ﷺ) are the chief of the non-prophetic parents of all the prophets. The city of the Holy Prophet (ﷺ) is better than the cities of all the prophets. The time of the Prophet (ﷺ) is superior to the time of all the Prophets, so that the chieftaincy is associated with Rasool Allah's (ﷺ) footsteps. Many verses and hadiths have been narrated on the virtues of Ahle Bayt.

First of all, it is essential to understand who the Ahle Bayt of the Holy Prophet (ﷺ) is. The literal meaning of the word ahl is "inhabitant." Therefore, Ahl al-Bayt means family. Make "All" from the same Ahl, which is the meaning of Ahl. Man, home, knowledge, and wealth are all towards the family. But "Aal" refers to a person with worldly or religious dignity, and "all" refers to wives and children, including special servants. In the Holy Qur'an, Imran's wife called the children "Aal-e-Imran," and a surah was named "Aal-e-Imran," which mentions Imran's wife, "Hannah," and Imran's daughter, "Maryam." Similarly, the Qur'an calls Pharaoh's police and servants "the family of Pharaoh"!

وَاِذۡ نَجَّيۡنٰكُمۡ مِّنۡ اٰلِ فِرۡعَوۡنَ

And [recall] when We saved your forefathers from the people of Pharaoh
(Surat al-Baqarah, 49)

Pharaoh had no children, so the "family of Pharaoh" here refers to his servants and subordinates. He correctly called Ahle Bayt family members. Ahle al-Bayt means the family of the Prophet (ﷺ).

The fact that the wives of the purified ones are Ahle Bayt is mentioned in many verses of the Holy Qur'an, and there are several blessed hadiths in this regard. Therefore, the refusal of the spouses to be Ahle Bayt means the denial of the Holy Qur'an.

The guidance is from the Almighty!

وَاِذۡ غَدَوۡتَ مِنۡ اَهۡلِكَ تُبَوِّئُ الۡمُؤۡمِنِيۡنَ مَقَاعِدَ لِلۡقِتَالِ

وَاللّٰهُ سَمِيۡعٌ عَلِيۡمٌ O

(Surat ale-Imran, 121)
And [remember] when you, [O Muhammad (ﷺ)], left your family in the morning to post the believers at their stations for the battle [of Uhud] - and Allah is Hearing and Knowing –

When Hazrat Rasool Akram (ﷺ) went to Uhud from the house of Umme Al-Momineen Hazrat Ayesha Siddiqah (RA), Allah Almighty called her "Ahluk."

The guidance is from the Almighty!

اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ○

(Surat al-Ahzab: 33)

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.

Throughout this whole Rukku, Allah Almighty addresses the wives of the purified ones and even before that.

فَالْتَقَطَهٗٓ اٰلُ فِرْعَوْنَ لِيَكُوْنَ لَهُمْ عَدُوًّا وَّحَزَنًا

(Surat al-Qasas, 8)

And the family of Pharaoh picked him up [out of the river] so that he would become an enemy and a [cause of] grief to them.

Hazrat Asiya (RA) removed Hazrat Musa (AS), the Pharaoh's wife, from the canal. Allah is addressing her as the family of Pharaoh. This shows that the word "Aal" is used to refer to the wife and other relatives in the Qur'anic terminology.

The Holy Qur'an says:

وَنُوْحًا اِذْ نَادٰي مِنْ قَبْلُ فَاسْتَجَبْنَا لَهٗ فَنَجَّيْنٰهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ○

(Surat al-Anbiya ': 76)

And [mention] Noah (AS), when he called [to Allah] before [that time], so We responded to him and saved him and his family from the great flood.

In this verse, Allah Almighty called all the believing wives and children of Prophet Noah (AS) his family.

The Holy Qur'an also says:

قَالُوْٓا اَتَعْجَبِيْنَ مِنْ اَمْرِ اللّٰهِ رَحْمَتُ اللّٰهِ وَبَرَكٰتُهٗ عَلَيْكُمْ اَهْلَ الْبَيْتِ
اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ O

(Surah Hud. 73)

They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honourable."

When the hypocrites slandered Umm Al-Momineen Hazrat Ayesha Siddiqah (RA), the Prophet (ﷺ) said:

مَا عَلِمْتُ عَلٰى أَهْلِيْ إِلَّا خَيْرًا

(Sahih Bukhari)

I find goodness in my housewife

No verse or hadith says that the Ahl al-Bayt have only children, not wives. This is just a misleading idea. In the hadith-e-Kisa, people are deceived.

Hazrat Khadijah Al-Kubra (RA) and Hazrat Ayesha Siddiqa (RA) have great glory in all the wives of the purified ones, and from the word of the wives, the mind goes to them. Among the children, Hazrat Fatima Al-Zahra (RA) and Hasnain (RA) are the most glorious. If so, these are the gentlemen who understand. But this does not mean that the Prophet (ﷺ) has no wife other than these two wives, nor does he have any Ahl al-Bayt other than these children.

(A look at Hazrat Amir Muawiyah RA)

The Messenger of Allah (ﷺ) said: On the Day of Resurrection, all lineage and in-laws will be broken except my lineage and my in-laws.

(Musnad Ahmad, Mustadrak Hakim)

There are three types of Ahl al-Bayt:

1) Original Ahle Bayt of Rasool Allah (ﷺ) are spouses, sons, and four daughters.
2) Hazrat Ali (Karam Allah Wajhu) and his sons
1. Hazrat Hasan (RA) and Hazrat Hussain (RA).
3) Hazrat Salman Farsi (RA) and the chosen person of the Ummah.

Hazrat Amir Muawiyah (RA) and Ahle Bayt:

Umme Al-Mominin Hazrat Umme Habiba (RA) was the sister of Hazrat Amir Muawiyah (RA). He used to go to the house of the Holy Prophet (ﷺ) to meet her. Once, he was sitting with his sister when the Prophet (ﷺ) saw him and said to his wife, Umme Habiba (RA): Do you love Muawiyah (RA)? She spoke! Is there any sister who does not love her brother? Upon hearing this, the Prophet (ﷺ) said: Allah and His Messenger (ﷺ) also love Mu'awiyah (RA). (Tatheer ul Hannan)

Hazrat Jabir bin Abdullah (RA) says that Amir Mu'awiyah (RA) was present with him one day. In his presence were the chiefs of the Quraysh and the Saadat belonging to the Qahtan tribe, who flourished and sat on the throne beside Hazrat Aqeel ibn Abi Talib (RA), Hazrat Hasan ibn Ali (RA), and Hazrat Amir Mu'awiyah (RA). Sitting behind the curtain, Hazrat Amir Muawiyah's (RA) sister asked! O Commander of the Faithful! I have spent the night awake.

Hazrat Amir Muawiyah (RA) asked! Is it because of any discomfort?

She replied! No. On the contrary, my sleep was disturbed by disagreements among the people about you, Ali (RA), and your father, Abu Sufyan (RA). However, your glory is that your father's grandfather was the brain of the Umayyad tribe of

Quraysh, and you are said to have enhanced the tribe's glory.

Hazrat Amir Mu'awiyah (RA) was attracted to Hazrat Aqeel bin Abi Talib (RA) and Hazrat Hasan bin Ali (RA). Hearing this, he said: The Prophet (ﷺ) said: Whoever recites four rakats (Sunnah) before the obligatory Zuhr prayers and four rakats after (two Sunnah, two Nafil), then Allah will forbid him the fire of Hell forever.

Then Amir Mu'awiyah (RA) said to the veiled woman: As for Hazrat Ali (RA), say: He is the one who feeds and relieves in times of famine and hardship; no one has surpassed him in courage and bravery; no one is ahead of him in good habits and honour. Growing up, it was as if he were a vigilant lion, as lush as the beginning of spring, as full and bright as the Euphrates Canal. Ali's (RA) resemblance to the lion is due to his defeat of the enemy, his resemblance to the spring is due to his beauty and charm, and his resemblance to the Euphrates is due to purity and generosity.

Even the old chiefs of the Arab lands, Abd al-Manaf, Hashim, and Abbas, who overcame others because of their superior character, could not overcome your greatness. Hearing these words of praise about Hazrat Ali Al-Murtada (RA), Hazrat Aqeel bin Abu Talib (RA) said to the sister of

Hazrat Amir Muawiyah (RA), sitting behind the curtain!

O daughter of Abu Sufyan (RA)! If Hazrat Ali (RA) had two houses, one full of gold pieces and the other full of straw, he would start spending from the gold house. Hearing this, Amir Mu'awiyah (RA) said:

O Abu Yazid (RA)! Why should I not mention the glory of Hazrat Ali (RA) when he is the honour and dignity of the Quraysh and one of its chiefs? Among the people of the Quraysh tribe, he is respected and has the highest identity. Hearing this, Hazrat Aqeel (RA) blessed Hazrat Amir Muawiyah (RA) with good prayers.

(History of Ibn Asakar)

Relationship with Hazrat Ali (RA):

After the battle of Safin, people started calling Hazrat Amir Muawiyah (RA) very bad. Hazrat Ali Al-Murtada (RA) said: Do not speak ill of him; if he is not among you, you will see that many heads will be cut off. (Ibn Asakar)

Hazrat Ali Al-Murtada (RA) once said in front of his army! By Allah! These people will soon overcome you. They are obedient to their Imam (Mu'awiyah), and you are disobedient to your Imam. You betray, and they are honest. You make mischief, and they correct it. (Al-Badayah wa Al-Nihayah)

Hazrat Amir Mu'awiyah (RA) once asked Zarar bin Hamza to tell me the characteristics of Ali bin Abi Talib (RA). He begged to be forgiven. Amir Mu'awiyah (RA) said: By Allah! Be sure that Zarar ibn Hamza recited the Manqebat of Hazrat Ali Murtaza (RA) in a very eloquent manner, the translation of which is as follows:

(Hazrat) Ali (RA) was a man of incredible generosity and strength who lived far from desires. He used to speak decisively and dispense justice, and streams of knowledge flowed from him. Knowledge said from his tongue. He hated the world and the glitter of the world; he was prone to loneliness and horror at night, and he cried at night in front of Allah Almighty. He was primarily

worried about the hereafter; he liked thick clothes and modest food and was content. He lived like an average person among the people; when asked something, he would respond immediately to the questioner with compassion; when we called him, he would come directly. Despite his sincerity, he was in such a state of awe that we could not talk to him. He respected the pious and kept the poor close to him; in his court, the weak were not disappointed, and the strong were not brave.

By Allah! I saw Ali (RA) many times when the stars of the night disappeared. While he was crying as if a scorpion had bitten someone, he said, alas! Sorry! The age is short, and the journey is long; the luggage is fast and dangerous. Tears were dripping from their beard, and he spoke! Sorry! Sorry!

By Allah! I testify that I sometimes saw him, that when the stars were hidden in the darkness of night, he would go to the mihrab, grab his blessed beard, and shed tears like a troubled and sad person, as if I now hear his voice saying!

O, my Lord! O, my Lord! He would murmur before Allah, then challenge the world and speak! You wanted to deceive me, come to me, get away from me, get away, deceive someone else. I have given you three divorces. Your age is short, your counsel is low, and your danger is easy; alas, the

road is dangerous, the path is fast, and the journey is long.

Hazrat Amir Mu'awiyah (RA) began to weep and said, "By Allah!" Abu al-Hasan (Hazrat Ali RA) was like that. (Isteyab, Holiya-ul-Auliya, Sawaeq Muharraqa)

During the caliphate of Hazrat Ali (RA), a man divorced his wife in specific words. His divorce became very popular at the time, so he sought the service of Hazrat Ali Al-Murtada (RA) on this issue. After considering this issue, he issued a divorce order. When the reign of Amir Mu'awiyah (RA) came, the man came to his court and said: Abu Turab (Ali's nickname) had caused such a separation between my wife and me. Saying this, he informed Amir Muawiyah (RA) of the whole situation. After hearing all the words, Hazrat Amir Muawiyah (RA) said: We cannot reject our judge's decision, Hazrat Syedna Ali Al-Murtada (RA), because of you. (Sunnan al-Kubra)

Hazrat Amir Muawiyah (RA), despite being a jurist, used to consult Hazrat Ali (RA) on matters of jurisprudence. Therefore, once a case was presented to Amir Mu'awiyah (RA), he wrote a letter to Abu Musa al-Ashari (RA), asking him to explain the matter to Ali (RA) and to find the answer. When his letter reached Hazrat Abu Musa Al-Ashari (RA), he presented this issue to Hazrat Ali

(RA). He asked all the details of this issue and answered. (Mautah Imam Malik)

Hazrat Abdullah bin Abbas (RA) said that he was present in the presence of the Holy Prophet (ﷺ). Hazrat Abu Bakr Siddique (RA), Hazrat Umar Farooq (RA), Hazrat Usman Ghani (RA), and Hazrat Amir Muawiyah (RA) were also present. Suddenly, Hazrat Ali (RA) also came. The Messenger of Allah (ﷺ) said to Amir Mu'awiyah (RA): Muawiyah! Do you love Ali (RA)? Hazrat Amir Mu'awiyah (RA) said: I swear by the One besides whom there is no god! I love him for the sake of Allah Almighty.

The Messenger of Allah (ﷺ) said: Soon, there will be a trial between you two. Hazrat Amir Muawiyah (RA) submitted: O Messenger of Allah (ﷺ)! What will happen after?

The Messenger of Allah (ﷺ) said: Forgiveness (after that from Allah Almighty), His consent and entry into Paradise.

Hazrat Amir Muawiyah (RA) said: We are satisfied with the decision of Allah Almighty, then this verse was revealed.

وَلَوْ شَاءَ اللّٰهُ مَا اقْتَتَلُوْا وَلٰكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ

(Surat al-Baqarah, 253)

And if Allah had willed, they would not have fought each other, but Allah does what He intends.

Murder Conspiracy:

The three most unfortunate Kharjee, Barak ibn Abdullah, Amr ibn Bakr Tamimi, and Abdul Rahman ibn Maljam, gathered in Makkah to discuss the people's affairs and criticize the governors. When the people of Naharwan (against whom the misguided Kharjee were fought and killed by Hazrat Ali (RA) were mentioned, their hatred and enmity against the Muslims reached their peak. There, he planned to assassinate three great Companions (leaders). Ibn-Maljam was responsible for the martyrdom of Hazrat Ali (RA), while Amir Mu'awiyah (RA) was to be martyred by Barak bin Abdullah, and Hazrat Amr bin Aas (RA) was to be martyred by Amr bin Bakr Tamimi. The three men began their infamous campaign to carry out this terrible plan.

The three had planned to attack the three simultaneously (during the Fajr prayers). On that day, when Amir Mu'awiyah (RA) came to the masjid for Fajr prayers, Barak bin Abdullah was sitting there waiting for him. He suddenly attacked him. Turn around, but Amir Muawiyah (RA) became injured. When Barak bin Abdullah saw that his war was useless, he asked Amir Mu'awiyah (RA) to save his life. I have some news that will make you happy. If I tell you that, will I be forgiven? Hazrat Amir Muawiyah (RA) said: What is that thing? He began to say! Tonight, my brother

has martyred Hazrat Ali (RA). Hazrat Amir Muawiyah (RA) said that your brother would not pressure Hazrat Ali (RA) for further investigation. He spoke! Why won't it work? Ali (RA) doesn't have a bodyguard when he goes for prayers. On hearing this, Hazrat Amir Mu'awiyah (RA) did not make any concessions to him and ordered him to be killed immediately. (Muajam al Kabir)

After the martyrdom of Amir al-Mominin Hazrat Usman Ghani (RA), when there was a difference of opinion between Hazrat Ali al-Murtada (RA) and Hazrat Amir Mu'awiyah (RA) in some matters, the Roman emperor began to dream of taking over the Islamic Empire. When Hazrat Amir Mu'awiyah (RA) was informed of the impure intentions of the Roman emperor, he wrote a letter to him in the most potent words out of zeal and faith!

O accursed one! If you do not stop and do not return to your city, then my cousin and I (i.e., Hazrat Ali (RA) will form a union and expel you from your country. The earth will be too narrow for you. (Al-Badayah wa Al-Nihayah)

On one occasion, the Prophet (ﷺ) said: Muawiyah (RA) will never be defeated. When this narration reached Hazrat Ali (RA), he said: If I had remembered this hadith, I would never have fought Mu'awiyah (RA). (Al-Khasaes Al-Kubra)

Relationship with Hazrat Hasan bin Ali (RA):

Hazrat Hasan (RA) said a few days before resigning from his caliphate! By Allah! I consider Mu'awiyah (RA) better than those who call themselves Shiites. (Al-Badayah wa Al-Nihayah)

Allama Ibn Al-Barr (ra) writes that Hazrat Hasan bin Ali (RA) said: Allah's curse be upon those who speak evil of Mu'awiyah (RA). (Al-Isteyab)

Relationship with Hazrat Hussain bin Ali (RA):

Along with Hazrat Hasan (RA) and Hazrat Hussain (RA), he had also pledged allegiance to Hazrat Amir Muawiyah (RA). The Kufis persuaded him to betray his loyalty, but he flatly refused, saying, "I have sworn allegiance and made a covenant; I can't break this allegiance."
(Mustadrak Hakim, Al-Isteyab, Al-Asaba)
Daughter of Hazrat Abu Sufyan (RA) and sister of Hazrat Amir Muawiyah (RA), Hazrat Maimuna bint Abu Sufyan's (RA) daughter, Hazrat Laila bint Abi Marah bin Arwa bin Masood (ra) was the wife of Hazrat Imam Hussain bin Ali (RA) from whom his son Hazrat Ali Akbar (RA) was born -
(Hazrat Abu Sufyan (RA) and his wife)

Relationship with Hazrat Aqeel bin Abu Talib (RA):

He was Hazrat Ali's (ra) real brother. Shia historian, author of "Umda tul-Muttalib," writes: Aqeel (RA) had separated from his brother, Hazrat Ali (RA), during his caliphate, and he had supported Amir Mu'awiyah (RA) in the Battle of Safin.

Relationship with Hazrat Abdullah bin Abbas (RA):

He was the commander of an army of ten thousand by Hazrat Ali (RA) against Hazrat Mu'awiyah (RA) in the battle of Safin. But after the martyrdom of Hazrat Ali (RA), he used to praise and glorify Hazrat Muawiyah (RA). If anyone in front of him had criticized the person of Amir Muawiyah (RA), he would have immediately said You should not say anything to him. He is one of the companions of the Prophet (ﷺ), a jurist and a mujtahid. (Sahih Bukhari)

Hazrat Abdullah bin Abbas (RA) once returned to Madinah from Damascus and told the people that Mu'awiyah's (RA) rule outweighed his wrath and generosity, and that his miserliness outweighed his wrath and generosity. He makes

peace, does not cut, unites people, does not separate; all his affairs with me remained right.

Relationship with Hazrat Abdullah bin Jafar (RA):

He was the husband of Hazrat Bibi Zainab (ra), the sister of Hazrat Hasan (RA) and Hazrat Hussain (RA). He was also the commander of an army of ten thousand in the battle of Safin from Hazrat Ali's (RA) side. He was as brave as his father, Jafar Tayyar (RA). But after peace and reconciliation, he had a perfect relationship with Hazrat Amir Muawiyah (RA). He had married his daughter, Syeda Umme Muhammad, to Yazid bin Muawiyah and named his son Muawiyah. (Jala-ul-Ayun)

Relationship with Hazrat Muhammad bin Ali (Hanafi):

Once, the king of Rome sent two men from his army to Amir Mu'awiyah (RA), one of whom he considered the most powerful and the other the tallest. The Roman emperor said in the message, "If there are more powerful people in your nation than these two, I will send you so many prisoners

and so many gifts, and if that does not happen, you will reconcile with me for three years."

Hazrat Amir Mu'awiyah (RA) consulted in this regard and said that there are only two people in my view for this contest: one is Hazrat Muhammad bin Ali (Muhammad bin Hanfiya ra), son of Hazrat Ali Al-Murtada (RA), and the other is Hazrat Abdullah bin Zubair (RA). Both were invited by Hazrat Amir Muawiyah (RA).

These two gentlemen were presented for competition. Hazrat Muhammad bin Ali (ra) said to this powerful Roman! You sit down and hold my hand, or I hold your hand. One of us who lifts the other out of his place will prevail, and the other will be defeated. Then he said, "Will you sit, or should I sit?" Roman asked you to sit down. Hazrat Muhammad ibn Ali (ra) sat down and took Roman's hand. Roman tried to move him with all his might, but he could not. Then Hazrat Muhammad bin Ali (ra) stood up and asked the Roman to sit down. He sat down, and Muhammad bin Ali (ra) took his hand. He shook him from his place with a jolt, lifted him, and threw him on the ground. Hazrat Amir Muawiyah (RA) was very happy to see this scene. This Roman admitted his defeat and sent the things the king had imposed on him to Amir Mu'awiyah (RA).
(Al-Badayah wa Al-Nihayah)

The copyist of the revelation of the Messenger of Allah (ﷺ):

(Katib-e-Wahi)

Imam Mufti Haramain Ahmad ibn Abdullah ibn Muhammad Tabari (ra) in Khulasa al-Seer and Allama Ibn Athir (ra) in Asad Al-Ghabah have written the following to the scribes of the Holy Prophet (ﷺ).

1) - Hazrat Abu Bakr Siddiq (RA)
2) - Hazrat Omar Farooq (RA)
3) - Hazrat Usman Ghani (RA)
4) - Hazrat Ali Al-Murtada (RA)
5) - Hazrat Amir Muawiyah bin Abu Sufyan (RA)
6) - Hazrat Abdullah bin Arqam (RA)
7) - Hazrat Abi Bin Ka'b (RA)
8) - Hazrat Thabit bin Qais bin Shamas (RA)
9) - Hazrat Khalid bin Saeed bin Al-Aas (RA)
10) - Hazrat Iban bin Saeed bin Al-Aas (RA)
11) - Hazrat Hanzala bin Rabi Aslami (RA)
12) - Hazrat Zaid bin Thabit (RA)
13) - Hazrat Sharjeel bin Hasna (RA)
14) - Hazrat Zubair bin Awam (RA)
15) - Hazrat Alaa bin Hazrami (RA)
16) - Hazrat Khalid bin Waleed (RA)
17) - Hazrat Abdullah bin Rawahah (RA)
18) - Hazrat Muhammad bin Salma (RA)

19) - Hazrat Abdullah bin Abdullah bin Abi Salol (RA)
20) - Hazrat Mughirah bin Shuba (RA)
21) - Hazrat Amr bin Aas (RA)
22) - Hazrat Jahm bin Salat (RA)
23) - Hazrat Moeeqat bin Abi Fatima (RA)
24) - Hazrat Amir bin Fahira (RA)

Hazrat Allama Ibn Athir (ra) writes:

Abu Umar (Allama Ibn Al-Barr) narrated that Muhammad ibn Sa'd (ra) narrated from Waqidi after he visited Madinah that the first person who wrote for the Messenger of Allah (ﷺ) was Abi ibn Ka'b (RA). Hazrat Zaid bin Thabit (RA) used to write when he was not present. The task of writing letters was entrusted to Hazrat Abdullah bin Arqam Zuhri (RA). Hazrat Ali ibn Abi Talib (RA) used to write down the covenants and treaties of the Prophet (ﷺ) when he was making peace.

(Asad al-Ghabah)

Courage and bravery:

One of Hazrat Amir Muawiyah's (RA) distinguishing qualities is his bravery. During the time of the Caliph Abu Bakr Siddiq (RA), he took full part in the jihad against the deniers of Zakat, the deniers of the end of Prophethood, the false claimants of Prophethood, and the apostates and performed many deeds. Amir Muawiyah (RA) significantly influenced the conquests during the caliphate of Hazrat Umar Farooq (RA). During the caliphate of the third caliph, Hazrat Usman Ghani (RA), he was fully involved in jihad and conquests. He defeated the Romans and expelled the Christians from Tripoli, Syria, Amorite, Antioch, and other areas and included them in the Islamic State.

Hazrat Umar Farooq (RA) appointed Hazrat Amir Muawiyah (RA) as Amir in front of Caesarea and sent a letter to him in which it was written:

After the praise of Allah! I have appointed you as the governor of Caesarea. Go to this region to seek help from Allah Almighty and keep reciting this word,

لا حول و لا قوة الا باللّٰه العلی العظیم

The Lord is our trust in Him, and He is the center of our hopes; he is our Lord, what a good Lord and what a good helper. Then Amir Mu'awiyah (RA)

marched towards Caesarea, besieged it, and advanced against the enemy several times. The war began, and he showed great courage. In this battle, Allah Almighty exalted him with a great victory.

(Al-Badayah wa Al-Nihayah)

Rebellion:

The growing insurgency, insurrection, and sedition of the Kharijites were suppressed, and their complete suppression took place during the reign of Amir Mu'awiyah (RA).

In addition to internal riots, riots were in the conquered areas where the fire was burning. Hazrat Amir Muawiyah RA, after becoming the Caliph of the Muslims, put an end to the uprisings that arose in the areas of Herat, Balkh, Badghis, and Bu-Shak in 41AH. The famous fire pit of Balkh was demolished to end the conspiracies of the world of disbelief, and in the time of Hazrat Usman Ghani (RA), the people of the conquered areas also revolted. In 43AH, he sent Abdul Rahman bin Samra as the governor of Sijistan and gave him special instructions to end the uprisings in Kabul and its environs. He recaptured Kabul without bloodshed and made the bast region part of the Islamic Empire. After that, he conquered the areas

of Tanharistan, Rukhj, and Ghazni, and made the entire area from Sijistan to Ghazni part of the Islamic Empire. After the resignation of Hazrat Hasan bin Ali (RA), some people in Kufa declared the revolt of Hazrat Amir Muawiyah (RA). Hazrat Amir Muawiyah (RA) crushed them badly.

After this, Shabib ibn Bahra, Moin ibn Abdullah, and Abi Laila revolted under the governorship of Hazrat Mughirah ibn Shubha (RA), but they, too, lost all their power. In 43AH, Mastoid bin Alqamah conspired secretly, but his army suddenly besieged him, captured them, and killed him. In this way, the morale of the Kharjees became low.

Basra had become a hotbed of sedition among the Sabaeans. Hazrat Mughirah ibn Shubha (RA), with his strategy and the instructions of Hazrat Amir Mu'awiyah (RA), broke the backbone of the Sabaeans, and Ziyad ibn Abi Sufyan took a drastic step to make up for the shortcomings.

In 44AH, Mahlab bin Abi Safra marched through Khyber, crossed the borders of Kabul, took an Islamic step into mainland India, and reached Multan. Those who resisted were wiped out and then marched towards Kalat until a confrontation took place with the Turkish chiefs, and they were all killed.

Conquests of Islam:

Aqaba bin Nafi ', the best commander of Amir Mu'awiyah (RA), marched towards North Africa and conquered the areas of Lawata and Zinata. Then, in 42AH, he captured Ghadames, and in 43AH, he annexed some areas of Sudan to the Islamic government. (Ibn Athir)

Around the same time, Mu'awiyah bin Khadij conquered the coastal region of Tarot in Africa. Then, in 45AH, they again massacred the army and conquered more areas. Hazrat Abdullah bin Umar (RA), Hazrat Abdullah bin Zubair (RA), Hazrat Abdul Malik (RA), and the famous people of Quraysh were included in this army. Hazrat Abdullah bin Zubair (RA) conquered Jalawla.

(Futuh al-Baldan)

Similarly, the people of Africa were called Berber. To end their rebellious activities and subdue them, Hazrat Amir Mu'awiyah (RA) sent Hazrat Aqaba bin Nafi ' (ra), who wiped out the rebels and established a new city called Qayrun.

(Biography of Muawiyah RA)

During the reign of Amir Muawiyah (RA), the Muslims conquered the islands of Cyprus and Rhodes, as well as some Greek islands.

In the year following the conquest of Rhodes, in 54AH, Janadah ibn Abi Umayyah and Mujahid invaded the island of Kararwad, near Constantinople, and Allah Almighty granted victory to the Muslims. Hazrat Amir Muawiyah (RA) established a colony here and made it the capital for naval operations after bringing the island under Islamic rule. (Conquests of Islam)

In 54AH, Hazrat Amir Muawiyah (RA) turned to Turkestan and conquered many areas of Ramni and Bekant-Nasaf, and much booty was in hand. In 56AH, Obaidullah was replaced as the Governor of Khurasan by Saeed bin Usman bin Affan. They crossed the Jeyhun River and attacked the following areas. In these attacks, the area of Bukhara came under Muslim control. Then, the Muslims invaded and conquered Samarkand. The Muslims then invaded the area of Tirmidhi, but the people preferred peace to fighting.
(Tabari, Futuh al-Baldan, Ibn Athir)

Allama Khairuddin Zarkali writes in his famous book "Al-Aalam"!

Among the naval conquests, Amir Mu'awiyah (RA) was the first Muslim ruler to choose the Mediterranean for war and to conquer the numerous islands of Greece and the Nile.

Morality:

Hazrat Abdullah bin Abbas (RA) says: I believe a ruler has never been better in morals than Amir Muawiyah (RA). Sometimes, people would talk to him in a way that made him angry, but he was not angry and did not misbehave.

(Al-Badayah wa Al-Nihayah)

Hazrat Amir Muawiyah (RA) had such a sense of humour that neither hurt anyone nor included lies, because such good humour is, in fact, a means of appeasing the Muslim and bringing him closer. That is why our religious leaders used to make people familiar with such jokes by occasionally telling them. And in the same way, he used to correct them heartily. Such is the case of Hazrat Amir Muawiyah (RA).

A man came to the court of Hazrat Amir Muawiyah (RA) and asked! Please help me build my house with 12,000 palm trees. You asked! Where is your house? He submitted! In Basra.

He said to him jokingly! Whether your house is in Basra or Basra is in your home.

(History of Tabari)

Goodwill:

Hazrat Amir Mu'awiyah (RA) had hired Abu Habash to go among the people and find out whether anyone had given birth to a child or whether any delegation had come to issue a stipend from the treasury. To write his name.
(Al-Badayah wa Al-Nihayah)

He had set up an anchorage in Makkah, providing food for pilgrims and the poor during Ramadan.

(Akhbar-e-Makkah)

Hazrat Abu Maryam Amr bin Mara (RA) said to Hazrat Amir Mu'awiyah (RA): I have heard the Messenger of Allah (ﷺ) say that whoever is made the guardian and ruler of something of Allah, then he should veil in front of the needs of the Muslims and the needy. Allah will put a barrier in front of his needs. Therefore, Hazrat Amir Muawiyah (RA) appointed men to know the needs of the people.
(Sunnan Abu Dawood)

During his reign, Hazrat Amir Muawiyah (RA) did a lot for the welfare of the people. He set up a military base in Marghash, an uninhabited area between Syria and Rome. He also settled uninhabited regions such as Antarctica and the Marquis. He built new cities and arranged for whatever was needed in those areas. Established

a canal system to supply water to the people. (Futuh al Baldan)

Hazrat Umar Farooq (RA) had bequeathed his son Hazrat Abdullah bin Umar (RA) and daughter Umme Al-Mominin Hazrat Hafsa (RA) to sell his Mamluk land and pay off the debt. Hazrat Amir Mu'awiyah (RA) bought the land in Madinah and dedicated it to the Judiciary.
(History of Madinah)

There were many scorpions in the "Naseebon" area of Syria. He ordered the governor to propose removing the scorpions, which saved the people of the area. (Muajam al Baldan)

Hazrat Yunus bin Halabs (ra) says that on Friday, on the pulpit, Hazrat Amir Mu'awiyah (RA), while advising the people, said: O people! Listen to me carefully. You will only find someone who knows more about this world and the hereafter than I do. Keep your faces and rows straight in prayer. Otherwise, Allah Almighty will create mutual opposition in your hearts. Catch the ignorant people. Otherwise, Allah Almighty will impose your enemies on you, who will put you to a severe test. Do charity; no one should say that I am poor; of course, the charity of the poor is better than the charity of the rich. Avoid slandering a chaste woman. Remember, if someone did that or if any such news reached me! I will punish him severely.

If anyone slanders a woman, even in the time of Prophet Noah (AS), he will be asked about it on the Day of Judgment.

(History of Ibn Asakar)

Promoting agriculture:

Hazrat Amir Muawiyah (RA) paid particular attention to agriculture. He developed the best irrigation system. Dig canals here and there to irrigate millions of acres of land. Dig the Kazama Canal, the Arzuq Canal, and the Shahadah Canal around Madinah-ul-Rasool and provide agricultural resources. The canal of Maqil of the era of Farooqi was re-dug and cleaned. A canal was dug in the mountainous region of Bukhara.

In addition to canals, deep ponds were built in mountain valleys to collect rainwater for irrigation. This rational irrigation arrangement naturally resulted in the canals around Madinah producing 1.5 lakh Wasaq of palm and 100,000 Wasaq of wheat.

(One Wasaq = 130.56 Kilograms)

(History of Tabari, Futuh al Baldan)

Commitment:

Once Amir Mu'awiyah (RA) agreed with the infidels that they would pay such an amount as Jizya, they broke their promise. Despite this, Hazrat Amir Muawiyah (RA) did not attack his settlement. When the people asked him about it, he said: Of deception, better a poor horse than no horse.

(Futuh al Baldan)

Hazrat Amir Muawiyah (RA) took great care of the needs of the people, and in some places, people were assigned to inform those in need. Whenever he sent a message to Amir Mu'awiyah (RA), the agent of Madinah used to announce in Madinah that the messenger was taking the message to Amir Mu'awiyah (RA). If anyone wants to send a letter to Hazrat Amir Muawiyah (RA), it will be sent.

(History of Tabari)

Interest in the history of Hazrat Amir Muawiyah (RA):

Hazrat Amir Mu'awiyah (RA) summoned Hazrat Ubaid bin Shariah Jarhami (RA) from Sana'a, Yemen, and asked him to record in detail the events of the past, the reasons for the spread of Arab and non-Arab kings and people in the cities and all matters. He was ordered to deposit capital. Hazrat Ubaid bin Shariah (RA) wrote the first history book, "Kitab Al-Muluk wa Akhbar Al-Madheen." Then he wrote another book, Kitab al-Amthal. This shows the scholarly taste of Hazrat Amir Muawiyah (RA).

(Al Tarteeb Al-Adariyyah, List of Ibn Al-Nadim)

Construction of Masajid:

During the reign of Amir Muawiyah (RA), many Masajid were built. Many old Masajid were rebuilt and expanded. The Grand Masjid of Basra was demolished, and a magnificent masjid was built. Another Kabuli-style masjid was built in Basra. There was no tradition of minarets in the Egyptian Masajid; Hazrat Amir Muawiyah (RA) built minarets in them. Many Masajid were built in Cyprus. A huge Masjid was constructed for the population of Kairouan. (Futuh al Baldan)

Financial transactions:

In the time of Amir Mu'awiyah (RA), the income from Damascus was used to pay the salaries of soldiers and judges. They were used to serve the jurists and muezzins, and the money saved after other expenses was deposited in the treasury, which was about four lakh dinars.
(History of Ibn Asakar)

When Hazrat Abdullah bin Daraj (RA) was appointed as the Collector of Iraq, the amount of Kheraj received from the lands then was five million dirhams. (Futuh al Baldan)

During the reign of Amir Mu'awiyah (RA), the governors of Egypt were various Companions. As long as Hazrat Amr bin Al-Aas (RA) was the governor, the income from Egypt was 900,000 dinars. After that, during the time of Hazrat Muslimah bin Mukhallid (RA), after the government's expenses were met from the treasury, the amount sent to Hazrat Amir Muawiyah (RA) was six lakh dinars. (Muajam al Baldan)

There was so much prosperity during the caliphate of Hazrat Amir Muawiyah (RA) that it can be gauged from the financial figures and expenditures. Indeed, its success was due to

effective strategies and tactics for your financial system.

Financial resources:

- Revenue: (Kheraj)

The area in which the Muslim Caliphate conquers and allows to remain in the possession of non-Muslims, and fixes the wealth of the land in those areas under reconciliation, is called revenue (Kheraj) in the Shari'ah.

- Jizya:

The infidels and the People of the Book recognize the Islamic power and pay a small amount of tax every year to be safe and secure in the Islamic power. This tax is called jizya.

. Zakat and Sadaqat:

The details of both are not here.

- Khums:

One-fifth of the booty, gold, and silver buried in the treasury goes to the public treasury.

- Taxes:

If the treasury and wealth cannot meet the economic needs of the poor and needy, then the

Muslim caliph can meet the needs of the wealthy by imposing more taxes on them. If the rich are prevented from doing so, they can be severely reprimanded.

- Product: (Mehsul)

This is called Ashur in jurisprudential terms. This is the tax levied on those who trade between Dar al-Harb and Dar al-Salam. Whether the trader is a Muslim, an infidel, a dhimmi, or a warrior, they are taxed according to their status.

- Fey:

If the infidels are overwhelmed by the army of Muslims and leave their wealth without a fight or after the war, their lands are left to them, then the revenue or jizya imposed on them is called fay.

- Tenths: (Usher)

Usher is the name of the fixed portion, which is obligatory on the produce of the land instead of Zakat, and it is taken from the produce itself.

- Land rent:

The amount of money received by the Caliph of the Muslim government and paid to someone for cultivation under an annual lease is called the land's rent. (ردالمختار)

The income of the provinces during the reign of Hazrat Amir Muawiyah (RA):

The income of different regions is as follows:

1) - Iraq and surrounding areas: 655 million dirhams
2) - Savadkuh (Iran) and the surrounding area: 130 million dirhams
3) - Persia and surrounding areas: 70 million dirhams
4) - Ahwaz and surrounding areas: 40 million dirhams
5) - Yamama and Bahrain: 15 million dirhams
6) - Coir Tigris: 10 million dirhams
7) - Nahavand, Denver and Hamdan: 40 million dirhams
8) - Ray and surrounding area: 30 million dirhams
9) - Halwan (Egypt): 30 million dirhams
10) - Mosul and surrounding areas: 45 million dirhams
11)- Azerbaijan 30 million dirhams
12)- Egypt: 3 million dirhams
13)- Al Jazeera: 55 million dirhams
14)- Palestine: 45 million dirhams
15)- Jordan: 180 million dirhams
16)- Damascus: 450 million dirhams
17)- Homs: 350 million dirhams
18)- Koncierin and surrounding area: 450 million dirhams
(Ibn Athir, Al-Nazm al-Islamia)

Stability of the state:

Naval warfare was at its peak during the reign of Amir Muawiyah (RA). Realizing this need, he set up a shipbuilding factory. The factory was in Egypt at the time. He also set up a shipbuilding factory in Acre, Jordan. He gathered many artisans from this department, arranged their accommodation near the beach, and provided them with various facilities. (Futuh al Baldan)

Hazrat Amir Muawiyah (RA) had appointed Hazrat Abdullah bin Qais Kundi (RA) as Amir on naval expeditions. They fought fifty naval wars, and in all these wars, not a single Muslim was killed.
(Al Asaba)

Judicial system:

He kept the judiciary independent; even Qazi could summon Amir-ul-Momineen to court. Judges used to make decisions in the light of the Qur'an and Sunnah.

Hazrat Amir Muawiyah (RA) had first appointed Hazrat Fazala bin Abdullah Ansari (RA) and then Hazrat Idris Al-Kholani (RA) as Qazi Al-Qadah (Chief Justice).

Messaging system:

Hazrat Amir Mu'awiyah (RA) had established such a robust system of communication that he set up a check post every twelve miles, in which there was a permanent department called "Al-Barid." There was always a fast and fresh horse in this outpost. When the messenger's horse got tired, he would change the horse from this outpost. In this way, the message was delivered quickly and quickly. Similarly, Hazrat Amir Muawiyah (RA) used to give orders to the governors stationed in remote areas and was fully aware of the situation there.

(Adab al-Sultania for Fakhri)

Hazrat Amir Muawiyah (RA) also introduced the method of sealing letters. He wrote an order to pay one lakh dirhams from the treasury for this.

(Tarikh al Khulafah)

Apart from these, Hazrat Amir Muawiyah (RA)

had also made arrangements to keep the official documents safe by making copies.

(Tarikh-e-Yaqoobi)

Forces:

During the reign of Amir Muawiyah (RA), the regular army numbered 240,000, and they lived in different cantonments.

Cantonment of Kufa: 60 thousand

Cantonment of Basra: 80 thousand

Egyptian cantonment: 80,000

Syria cantonment: 60,000

According to the seasons, the army was divided into two parts.

Shatiya (Winter Army)

Saifa (Summer Army)

In addition, there was a particular army divided into two parts.

- Military

- Navy Force

(Hazrat Amir Muawiyah (RA), Caliph Rashid)

Crown issue:

The issue of the Khilafah is not addressed in detail in the Qur'an, and there is no hadith on it. There is an incident involving Hazrat Abu Bakr Siddiq (RA) in which he appointed a caliph after him during his lifetime. This proves that it is permissible for a caliph to choose a caliph after himself. It is not haram or illegitimate.

After Hazrat Ali Al-Murtada (RA) and his son, Hazrat Hasan bin Ali (RA), became caliphs, it became clear that the son could succeed the father as caliph.

When Hazrat Amir Muawiyah (RA) nominated his son Yazid, this act was not haram according to Shariah. The condition is whether the designated person is eligible for the post. Hazrat Amir Muawiyah (RA) considered him worthy as a jurist. He said in his sermon! O Allah! If I nominated Yazid because I thought he deserved it, I would fulfill my hopes and help him. (History of Caliphs)

Hazrat Abdullah bin Umar (RA) said: If Yazid proves good, he will be satisfied, and if trouble befalls him, he will be patient. (History of Caliphs)

Hazrat Allama Abu Hanifa Dinuri (ra) says:

Hazrat Hasnain Rizwan-ullah An-hum had never seen any evil on his part during the life of Hazrat Amir Muawiyah (RA), nor did Hazrat Amir

Muawiyah (RA) impose on them anything that was conditioned on them, and there was no difference in his kind treatment of these gentlemen. (Al-Akhbar Al-Tewal)

Allama Ibn Khaldun explains the reason for making Yazid the Crown Prince:

If the Imam appoints his father or son as his crown prince, we cannot doubt him because when he is considered trustworthy in all matters of his life, he decides in matters after his life. We should not be suspicious of it either. And it should not be slandered. This is contrary to the religion of those who hold that it is wrong for an imam to appoint his father or son, or that it is wrong to select only the son and not the father as the crown prince. I am far from suspicious, especially when someone special is involved, or when the requirement of expediency is also included, or when the prevention of a particular fitnah and mischief is considered; then there is no room for suspicion at such a time. As Hazrat Amir Mu'awiyah (RA) made his son Yazid his successor, the consensus of the critical people of the Umayyads regarding this act was a strong argument. Choose a successor. Indeed, the Umayyads at that time were not going to agree to the coronation of anyone other than Yazid, and they had the support of the Quraysh and all the Muslims behind them. He was

influential and glorious, so given these circumstances, Hazrat Mu'awiyah (RA) chose Yazid over other good people. Only because the unity and harmony of the people and the unity in their opinion did not go unnoticed, the survival of which has been given great importance by the Holy Prophet (ﷺ).

Writes further:

The general public and the colour of the times heavily influence the Crown Prince's choice. As the times change their colour, so do the circumstances; the tribes and parties change their pace, and so do the country's demands; the people's tendencies become few, and new interests arise, and then the order of each is a different style.

Writes further:

If Hazrat Mu'awiyah (RA) had changed his ways, ignored the empire's demands, and opposed the people, the unity he had created would have vanished. However, the empire's requirements and the need for unity and harmony were far more critical and concessional than those that actually occurred. After their occurrence, there was no fear of significant opposition. So Hazrat Umar bin Abdul Aziz (ra) used to look at Hazrat Qasim bin Muhammad bin Abu Bakr (ra) and say if I had the authority, I would make him the caliph.

He could have made Qasim ibn Muhammad (ra) the crown prince if he had wanted to. Still, he was afraid of the critical people of the Umayyads, that if the government fell out of the hands of the Umayyads, there would be discord and division among them.

Writes further:

Therefore, if Hazrat Amir Muawiyah (RA) had brought someone other than Yazid to the position of Imamate against the requirement of bigotry, then who would have accepted his Imamate as soon as he saw it? It would have ended, and the nation would have fallen victim to discord.

He further writes:

Hazrat Mu'awiyah (RA) told the Yazid Crown Prince that if he did not do so, there would be a revolt because the Umayyads were not ready to accept the transfer of the government from their family at any cost. If Hazrat Mu'awiyah (RA) had appointed someone else as Crown Prince, the Umayyads themselves would have overthrown him, even if he already had good intentions and no one doubted his merits. To think wrong is the blood of justice. When could they have known Yazid's immorality and appointed him their Crown Prince? Allah's refuge from such suspicion.

(Case of Ibn Khaldun)

Features of Hazrat Amir Muawiyah (RA):

Just as he was superior in character and personality, he had a unique charm and attractiveness. He was red and white, tall, handsome, and dignified, with a beautiful bookish face, big, thick eyes, and a thick beard he used to dye. He had a fair face, an attractive look, and was very handsome. He looked prominent in the circle of many men. He had a natural awe and was the center of everyone's attention, but in temperament, there was a beautiful combination of piety, humility, and tolerance, as well as asceticism, poverty, and wealth. The clothes were effortless to wear and often had patches. He often wore a black turban.

Imam Ozzi (ra) says concerning his teacher! I saw Amir Mu'awiyah (RA) riding in the bazaar of Damascus. Behind him was his slave, and his collar was torn. In this state, he was walking in the bazaar even though he was the ruler.
(Al-Badayah wa Al-Nihayah)

Hazrat Muslim (ra) says that Hazrat Amir Muawiyah (RA) came to us, and he was the most beautiful and handsome of the people.

(Majma Al-Zwaid)

Miracles of Hazrat Amir Muawiyah (RA):

When Hazrat Amir Muawiyah (RA) received the news of the martyrdom of Hazrat Usman Ghani (RA), he said: The people of Makkah had forced the Holy Prophet (ﷺ) to migrate from there. There has never been a caliphate, and there will never be one. When Hazrat Usman Ghani (RA), the Caliph of the Muslims, was martyred in Madinah, the Khilafah came out of there. There will never be a Khilafah there again.

Once, Amir Mu'awiyah (RA) was sleeping in his house when a man woke and asked him to offer prayers. He asked him who he is and how he got there. He said, "I am the devil." He said your job is not to wake up for prayers but to sleep through prayers. He made excuses. But when Hazrat Amir Mu'awiyah (RA) insisted and threatened him, he said! Once before, I put you to sleep during the Fajr prayers. With which your prayers were made up. You wept so much in his grief that I heard the angels talking among themselves. Amir Mu'awiyah (RA) was rewarded with five hundred prayers because of his suffering. If you could not offer Fajr prayers again today, you would cry and not receive the reward of 1,000 prayers. He woke up to get the reward of one prayer. Maulana Rumi has written the same story in detail in the Masnavi, Daftar II, p. 23.

The reason for the differences between Hazrat Ali (RA) and Hazrat Amir Muawiyah (RA):

The reason for the difference between Hazrat Ali (RA) and Hazrat Mu'awiyah (RA) was that rebels from Egypt surrounded the house of Amir al-Mominin Hazrat Usman Ghani (RA), water was cut off, and then he was martyred mercilessly. After this, the Muhajireen and the Ansar unanimously appointed Hazrat Ali (RA) as the Caliph. They were asked to avenge the blood of Hazrat Uthman (RA), but due to some expediency, he could not take revenge on the killers of Hazrat Uthman (RA). When this news reached Hazrat Amir Muawiyah (RA) in Syria, he sent a message to Hazrat Ali (RA) stating that the martyrdom of the Amir al-Muminin, Hazrat Usman Ghani (RA), in Madinah was of crucial importance. Therefore, the killers should be punished as soon as possible, and Qasas should be issued against them. But Hazrat Ali (RA) could not forcefully punish the killers due to the circumstances of that time.

Abdullah bin Saba's group was the root of this fitnah and wanted to weaken the power of Islam by fighting among the Muslims. Many people reached Syria and assured Hazrat Amir Muawiyah (RA) that Hazrat Ali (RA) was deliberately refraining from taking revenge. Hazrat Amir

Muawiyah (RA) repeatedly demanded retaliation through several messengers. Despite this, Hazrat Ali (RA) could not take revenge on the killers, and it became clear to Hazrat Amir Muawiyah (RA) that Hazrat Ali (RA) was not worthy of the Khilafah. Because when he cannot avenge such necessary bloodshed and cannot punish the killers, what will he do with the other affairs of the Khilafah?

This was the real reason for the difference between Hazrat Ali (RA) and Hazrat Amir Muawiyah (RA), and it was also the reason for the difference between Umme Al-Momineen Hazrat Ayesha Siddique (RA) and Hazrat Ali (RA).

Advice and will to his son Yazid before his last breath:

Hazrat Amir Muawiyah (RA) gave this will to Yazid!

O Yazid! Fear Allah Almighty, I have done what I had to; now, if this emirate is a good thing, I am happy with it, and if it is something else, then I am unhappy with it. Be gentle with people; forgive them if something hurts you or you are blamed. Following this advice will make your life happier and your subjects better for you. Avoid fighting, quarreling, and anger, and you will not kill yourself or your people. Refrain from insulting and boasting about honourable people, and be gentle with them so they do not find a weakness in you. You make your bed for them and keep them close to you; this way, they will recognize your rights. Avoid insulting them or usurping their rights. Otherwise, they will also insult you, suppress your rights, and curse you. When you intend to do something, consult the pious elders and experienced men; do not oppose them, and avoid prioritizing your opinion. Of course, the opinion does not stay the same. Whatever work is best for you, and whatever someone guides you in, you should confirm their advice. Keep this work hidden from your wives' servants.

Supervise your army and reform yourself so that people become your friends. Don't let people talk

about themselves; they tend to turn to evil. You are ensuring attendance at prayers. If you obey my will, people will recognize your rights, your government will be robust and comprehensive, and your dignity will rise in the eyes of the people. Recognize the honour and dignity of the people of Makkah and Madinah.

Of course, they are your origin and your family. Remember the status of the people of Syria, for they are obedient to you. Sending letters to the city's people promising them goodwill will strengthen their hopes. If people from the provinces come to you through delegations, treat them with kindness and respect. Indeed, they represent their subordinates. Please don't listen to slanderers and gossipers; I have found them evil ministers.

(Al-Badayah wa Al-Nihayah)

The disease of death:

When Hazrat Amir Muawiyah's (RA) health started deteriorating, people started talking about his death. He said to his family! Apply Asmad Sarma in my eyes and oil in my head. So, the order was obeyed: he was adorned by having oil poured on his head, and then a bed was made for him. He ordered support due to weakness and said: Allow people to come; no one is sitting; all stand up, greet, and leave. People began to go to him and stood up to greet him. A man greeted him and said that, because of the application of kohl and oil, people say that the last time Amir Mu'awiyah (RA) came, you seemed to be the healthiest of them. When all the people left Amir Mu'awiyah (RA), he said: I have dared my enemies to show them that I do not waver in the calamities of time (i.e., troubles). But when a person falls into the clutches of death, then no talisman can save him.

(History of Tabari)

Hazrat Muhammad ibn Sirin (ra) said: When the time came for the demise of Hazrat Amir Mu'awiyah (RA), he placed his cheek on the ground and turned the other cheek on the ground and spoke.

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَاۗءُ ۚ

وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰٓى اِثْمًا عَظِيْمًا O

(Surat an-Nisa ': 48)

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.

(Al-Badayah wa Al-Nihayah)

Death of Hazrat Amir Muawiyah (RA):

Allama Khatib Tabrizi (ra) writes that Hazrat Amir Mu'awiyah (RA) died in Damascus on Thursday, 22nd Rajab 60AH, from the disease of Laqwa. He was seventy-eight years old at that time.
(History of caliphs)

Hazrat Amir Muawiyah (RA) used to say in his last days! I wish! I would have been an ordinary Quraysh man who lived in the village of Dhe-Tuwa and would not have gotten involved in the quarrels I did. At the time of his death, he bequeathed that I have the shroud and shirt of the Holy Prophet (ﷺ). He has some hair and nail clippings of the Prophet (ﷺ). I should be clothed in the shroud of the Holy Prophet (ﷺ), wrapped in the

shroud of the Holy Prophet (ﷺ), the loincloth of the Holy Prophet (ﷺ) should be tied around me and the hair of the Holy Prophet (ﷺ) should be placed on my limbs in which prostration is done leave it to the mercy of the Most Gracious.
(Marqat Sharh Mishkout Sharif)

Hazrat Zahak bin Qais (RA) addressed before the burial of Hazrat Amir Muawiyah (RA):

When Hazrat Amir Muawiyah (RA) passed away, Hazrat Zahak bin Qais (RA) came to the pulpit with the shroud. He said after praising Allah Almighty!

No doubt! Amir al-Mominin Hazrat Amir Mu'awiyah (RA) was the one who smelled the Arabs like the edge of an Arab sword and incense. Allah Almighty put an end to sedition through him. He made him ruler over the people, conquered cities through him, and his armies travelled across the sea. He was such a servant of Allah that his prayers were answered when he prayed. The days of his life are over, and he has departed from us. This is his shroud.

We will give him the shroud, bury him in the grave after the funeral prayers, and leave him with his deeds for a Barzakhi life until the Day of

Resurrection. The funeral prayer of Hazrat Amir Muawiyah (RA) was offered by Hazrat Zahak bin Qais (RA). (Asad al-Ghabah, Al-Badaya and Al-Nihayah)

Burial:

In Damascus, near Bab al-Saghir, is the shrine of Hazrat Amir Muawiyah (RA). A magnificent building has been erected around his shrine. The shrine's door is open every Monday and Thursday.

(Marwaj al-Zahb)

Hazrat Allama Ibn Al-Akfani (ra) says that Shaykh Abu Muhammad Abdul Aziz bin Ahmad Katani (ra) visited the Companions' shrines buried near Bab Saghir in Damascus.

They include Hazrat Amir Muawiyah (RA), Hazrat Fazala bin Ubaid (RA), Hazrat Wasila bin Isqa (RA), Hazrat Sahl bin Hanzala (RA) and Hazrat Aws bin Aws (RA).

(History of Ibn Asakar)

Instructions

The love of the Ahl al-Bayt and the obedience of the Companions means to love all the Ahl al-Bayt of the Prophet (ﷺ) and to have devotion to all the Companions. The friendship of one of these two sacred groups and the hate of the other is a denial of the greatness of the Prophet (ﷺ). Just as it is obligatory to believe in all the prophets, if one denies it, they will be out of the realm of Islam. Because the denial of one is the denial of all. To be a believer, one must believe. For such faith, it is necessary to respect and sacrifice all the companions and Ahle Bayt of the Holy Prophet (ﷺ). If someone says that I believe in only one of the four daughters of the Holy Prophet (ﷺ) (Hazrat Fatima Al-Zahra RA) and out of the pure wives, I believe only in Umme Al-Momineen Hazrat Khadija Al-Kubra (RA). I believe in only one of your three sons-in-law (Hazrat Ali Murtaza), I think in only five or six of the 124,000 Companions, and if he does evil to the rest, then in fact, he does not believe in the Messenger of Allah (ﷺ). He believes in the one who made this list and determines his character by his opinion.

A section of Sunni scholars in the Indian subcontinent felt that many Sunnis, influenced by the misrepresentations of Shiites, Rafidis, hypocrites, Sabai, and enemies of the Companions and Islam, began to speak

blasphemously about Amir Mu'awiyah (RA). The matter reached the point that the role of the glorious Companions, such as Hazrat Abu Sufyan (RA), Hazrat Talha (RA), Hazrat Zubair (RA), and Hazrat Amr bin Aas (RA), began to decline. A religious fitnah spread among ordinary people, engulfing monasteries and Sunni Sadat families. The scholars of truth began to think seriously about this issue and wrote articles about the living conditions of Hazrat Amir Muawiyah (RA)

PART - 2

The case of Qasas of Hazrat Usman Ghani (ra) and Battle of Safin

Reasons for the tribulations of the last period of Hazrat Usman Ghani (RA)

In this regard, a famous Egyptian writer, Dr. Ali Hasan Al-Kharbotali, writes!

What are the political reasons for the revolt against Hazrat Uthman (RA)?

The first reason is that some people in Islamic countries were against the Islamic Arab government from the beginning. This fact was most prominent in Iraq. However, its branches spread to Egypt and Syria. The Arabs of Heera and Mawali in Iraq did not like the Islamic Arab government. The reason for this was that when the Iranian government arrested and imprisoned Nu'man ibn Munther ibn Ma'asamah of Heera and ended Heera's freedom, the Arabs of Heera became fierce opponents and enemies of Iran. Therefore, the battle of Dhe-Quar, which took place in 610AH, resulted from that. When Iraq was invaded during the reign of Hazrat Omar (RA), the Arabs of Heera sided with the Muslims against Iran in this war. They hoped that, in this way, their freedom would be restored. But when the jizya was imposed, and they were dealt as dhimmis, they became frustrated, and now they have turned against the Islamic rule of the Arabs. During the caliphate of Hazrat Umar (RA), they dared not do anything wrong, so they remained silent. When

they heard the people shouting against Hazrat Uthman (RA), they dared to rebel.

(الدولة العربية الاسلامية ص ۸۹)

Apart from the Arab wonder, the tribulation created by Mawali was immediately noticed by Amir Mu'awiyah (RA). So, once he said: I see that the rulers of Persia and Rome have become very strong. I fear that these people will attack the Arabs and their power.

(Al-Aqad Al-Fareed Ibn Abdariya vol. 2 p. 9)

Besides, what was the world of general political manipulation in the Ottoman (RA) Caliphate? Ahmed Amin, another well-known Egyptian writer and historian, writes about this.

The truth is that most historians still need to write down the details. At that time, there was a great conflict between Islam and other religions. Not only in religious beliefs but also in Arabic and other languages, Persian, Coptic, Greek, and Hebrew, in the aspirations of Arab nations and of non-Arab nations, in the simple Arab way of life, and in the Iranian and Roman nations, there was tension. There was no area of life in which there was no fierce conflict between Arab and non-Arab nations and peoples. The Persians cherished the

memory of their ancient kingdom and considered it the symbol of the world's most civilized country. In the same way, the Romans were proud of their way of life. Once the center of one of the world's great civilizations, Egypt was no less than anyone in its desire for freedom and sovereignty. Due to this all-encompassing conflict, the entire Islamic State at that time was, in fact, a battleground of ideas and tendencies.

(Fajr-ul-Islam, Tenth Edition, p. 95)

Some people say that Hazrat Uthman (RA), during his caliphate, imposed some important positions on his relatives, and they acted against Islamic rules. Due to these reasons, the people turned against him, and they martyred Hazrat Uthman (RA). This theory has been superficially proposed under a general historical tradition. The fact of the matter is another matter which was clarified by Hazrat Ali (RA) himself. During the caliphate of Hazrat Ali (RA), people asked him what provoked the people to kill Hazrat Uthman (RA). In response, Hazrat Ali Murtaza (RA) said the people did this out of jealousy and envy. -

(کتاب السنة امام احمد ص ۱۹۷)

Opposition to Banu Hashim:

The most unfortunate aspect of this situation was that this conflict was not only between Arabs and non-Arabs, but the tribal bigotry that Islam had eradicated had re-emerged. The Banu Hashim and some of their allies did not like the Khilafah in the Umayyad tribes. Therefore, they were against Hazrat Uthman (RA). The Banu Hashim initially considered the Khilafah their right and sought it.

Therefore, Sahih Bukhari narrated that Hazrat Ali (RA) left his house on the day of his death. The people asked, "What is the mood of the Messenger of Allah (ﷺ) now?" Hazrat Ali (RA) expressed his satisfaction as the situation had improved. Hazrat Abbas (RA) took his hand and said: Wallah! You will be enslaved after three days. I see that the Messenger of Allah (ﷺ) will die of this disease. Because I have experienced how the face of the Abdul Muttalib family changes near death, let us ask the Messenger of Allah (ﷺ) who will get this position of Khilafah after him. If we deserve it, then make a will for us. Hazrat Ali (RA) replied that he would not ask because there would be no hope for the future if he refused.

(Sahih Bukhari Chapter on the Disease of the Prophet ﷺ)

In another narration, Hazrat Ali (RA) said, "I will never ask." Because the Prophet (ﷺ) is leading the

prayers from Abu Bakr (RA), it indicates that he will make him the caliph, and he deserves it.
(Siddiq Akbar RA)

The Bani Hashim were not satisfied with what Hazrat Ali (RA) said immediately after the death of Rasool Allah (ﷺ). They gathered at Hazrat Fatima Al-Zahra's (RA) house for a consultation. Therefore, according to the narration of Hazrat Umar (RA) in Sahih Bukhari, when Allah Almighty raised His Prophet (ﷺ), the Ansar opposed us, the Muhajireen. And they all gathered in Saqifah Bani Sa'ida. Apart from them, Ali (RA), Zubair (RA), and their companions (i.e., Bani Hashim) were also against us. The Muhajireen gathered near Abu Bakr (RA). (Sahih Bukhari, Kitab Al-Hudood Bab Rajm Al-Jala)

According to Shibli Nomani (ra), this speech was delivered by Hazrat Umar (RA) in a large gathering where hundreds of Companions were present. Therefore, it cannot be assumed that he has spoken against anything. Otherwise, people would have stopped him there.

Hafiz Ibn Hajar (ra) has narrated a narration from Imam Malik (ra) and Muammar (ra) in which it is mentioned that this gathering of Hazrat Ali (RA), Hazrat Zubair (RA), and their companions took place in the house of Hazrat Fatima bint Rasulullah (RA). (Fath al-Bari, Volume 5, Page 163)

It is clear from these narrations that from the time of the death of the Prophet (ﷺ), the Bani Hashim thought that they should get the Khilafah. But in the era of Shaikheen, they did not confront on this basis. The period of Siddique Akbar's (RA) caliphate was spent strengthening the foundations of Islam and eradicating fierce opposition. Farooqi's (RA) caliphate was a period of kingdom expansion and successive victories.

Besides, the Shaikheen's governing style was such that even the most prominent opponents dared not oppose his declaration. Hazrat Uthman Ghani (RA) was gentle by nature, and because of the kindness he bestowed on the Umayyads and for a few reasons, there were rumours against him in the kingdom. Banu Hashim's long-held idea was revived, and he began publicly discussing it.

The attitude of Hazrat Ali (RA):

Hazrat Ali (RA) was the most prominent and distinguished member of Banu Hashim. The Banu Hashim used to say and do whatever they said or did under the title of Hazrat Ali's (RA) Khilafah. But as far as the caste of Hazrat Ali (RA) himself is concerned, his mind was evident. So, he gave the same answer to Hazrat Abbas (RA), who has already passed. When Hazrat Abu Bakr Siddiq (RA) became the Caliph, Hazrat Ali (RA) immediately took the oath of allegiance. When Abu Sufyan (RA) taunted him, he gave a solid answer and silenced him. The conciliatory and selfless cooperation of Hazrat Ali (RA) in the time of Hazrat Abu Bakr Siddiq (RA) and Hazrat Umar Farooq (RA) is a shining historical fact.

After the martyrdom of the second caliph, when Hazrat Abdul Rahman bin Awf (RA) chose Hazrat Uthman (RA) as the ruler of the Khilafah, Hazrat Ali (RA) accepted his decision with sincerity and openness of heart. Immediately, he swore allegiance to Hazrat Uthman (RA) and never indicated that his right had been lost.

Otherwise, thousands of swords could have come out of the sheath if there had been even the slightest hint of the Hazrat Ali (RA) at that time. The truth is that this was the requirement of the place

of guardianship, cognition, and nearness to Allah, where Hazrat Ali (RA) was.

A great personality makes any movement successful. When this movement of Banu Hashim started in the Ottoman (RA) Caliphate, its hero was declared to be Hazrat Ali (RA). The Banu Hashim were not in the field this time, but many Arabs and non-Arabs were their allies.

Dr. Ali Hasan Kharbotli writes!

One of the political reasons for the revolt against Hazrat Uthman (RA) was that many Arabs and Mawali alike disliked the Umayyads. Hazrat Uthman (RA) also belonged to them. They preferred the Banu Hashim to their representation, which was represented by Hazrat Ali (RA). The way the Umayyads were gaining power and wealth under the caliphate of Hazrat Uthman (RA) strengthened the Banu Hashim.

(الدولة العربية الاسلامية ص ۱۰۵)

Professor Arnold has written!

It is also worth noting that the general tendency and inclination of the people of Persia towards Hazrat Ali (RA) was also because Imam Hussain (RA) was married to Hazrat Shahar Bano (ra), the daughter of King Yazd Gard, the last emperor of Iran. After this relationship, the people of Persia

expected that if the caliphate were transferred to Hazrat Ali (RA), they would benefit significantly from it and be psychologically satisfied that the Sassanid dynasty would not occupy Persia; it would remain in its fellow-in-laws.

(The Preaching of Islam, Arabic translation by Dr. Hasan Ibrahim, p. 181)

In this regard, Maulana Syed Abu Al-Hasan Ali Nadwi (ra) writes in his book "Al-Murtada" concerning the book "Al-Badaya wa Al-Nihayah" by Hafiz ibn Kathir (ra).

There was a group in Egypt that hated Hazrat Uthman (RA). They used to spread all kinds of propaganda against him, criticize him, and use foul language. One of their objections was that Hazrat Uthman (RA) had deposed the great Companions and replaced them with inexperienced and incompetent people. Some people hated Abdullah bin Saad bin Abi Sarh (RA). Abdullah ibn Sa'd ibn Abi Sarh (RA) also became indifferent to Egypt's internal affairs and engaged in the conquest of Morocco, the Berber territories, Andalusia, and Africa. On the other hand, the people there were turning against him. Among them were the descendants of the Companions. They were led by Muhammad ibn Abu Bakr (RA) and Muhammad ibn Abu Hudefah (RA). The two prepared about 600 people to go on Umrah in the month of Rajab and to protest against Hazrat Uthman (RA) in Madinah. Abdullah

ibn Sa'd ibn Abi Sarh (RA) informed Hazrat Uthman (RA) of their intentions that these people were going to perform Umrah, but their real purpose was to form a front against Hazrat Uthman (RA).

So, when these people reached Madinah, Hazrat Uthman (RA) asked Hazrat Ali (RA) to go out of Madinah to meet them and send them back to the country (Egypt) before they entered Madinah. According to another narration, when Hazrat Uthman (RA) persuaded the people to do this task, Hazrat Ali (RA) himself was ready to go on this expedition. Hazrat Uthman (RA) appointed him because a group of dignitaries was prepared to accompany him. Hazrat Ali (RA) met these people at Juhfa's place. These people greatly respected Hazrat Ali (RA) and were devoted to him. Hazrat Ali (RA) explained, addressed their grievances, and persuaded them to return. They began to blame each other for whom (they were referring to Hazrat Ali RA). We were ready to fight the Caliph, and he offered arguments on his behalf. Hazrat Ali (RA) asked what your complaint against Hazrat Uthman (RA) is. They expressed all their objections. Hazrat Ali (RA) answered all these questions, and Hazrat Uthman (RA) gave an interpretation of these words and explained their reasons. These people could have succeeded in their goals. Hazrat Ali (RA) returned to Hazrat Uthman (RA) and told him they had returned. He advised Hazrat Uthman (RA) on the sensitivity and

practicality of the situation. Hazrat Uthman (RA) listened to his advice, welcomed them, and acted on them as much as possible.

On the other hand, the people of Egypt, Kufa, and Basra began to correspond. The Companions in Madinah sent and forged letters. Many scholars have written that Abdullah ibn Saba al-Sinani had a significant role in fomenting a revolt against Hazrat Uthman (RA) and in circulating letters. This man was first a Jew and then apparently converted to Islam, and the caliphs started conspiring against him and Islam.

Dr. Jamil Abdullah Misri writes! At that time, the worst riots took place in Basra and Kufa. Abdullah ibn Saba was conspiring in Egypt to create discord between the caliph and his subjects and to incite the people against him. He was trying to introduce very baseless and false ideas into Islamic thought. The Sabaeans succeeded in making the significant cities the center of their propaganda because they were of military and financial importance.

(اثر اہل الکتاب فی الفتن و الحروب الأھلیہ في لاقرن الاول الحجري ، ص ۲۵۸)

As soon as the month of Shawwal began, a group of these opponents marched from Egypt to the Hijaz as pilgrims. When they reached Madinah,

they caused a great commotion and surrounded Madinah. The Companions went to them and tried to persuade them, but they were ready to fight with them. When Hazrat Ali (RA) went to them and said, "You have gone back, then why did you change your mind and come back?" They spoke! "We have received a letter from an envoy instructing us to kill us," The people of Basra and the people of Kufa said the same thing. Other city residents also said that we have come to help our colleagues. The companions asked them, "How did you learn these things from your companions?" You were separated, and there was a great distance between you. Of course, this is all your conspiracy and collective plan.

They spoke! "We were on our way back to Egypt when we met an official envoy who was going to Egypt." People grabbed him and searched him. He had a leather bag in which they found a letter in which Uthman (RA) had ordered that all these people should be killed, some should be crucified, and some had their hands and feet cut off. There was the seal of Hazrat Uthman (RA) on it. The messenger was also one of Uthman's slaves (RA). The camel he rode also belonged to Hazrat Uthman (RA). When they returned, they brought the letter and circulated it among the people. When the people asked Amir al-Mominin Hazrat Usman Ghani (RA), he said: This is fake proof against us.

Wallah, I did not write this letter, nor did I ask anyone to write it; I do not know anything about it, and the seal is sometimes forged. Some people believed him, and some refused to accept the truth.

Ibn Kathir writes about this!

This letter is a false accusation against Hazrat Uthman (RA). He did not order it, nor did he know it.

In his Sanad in history, Ibn Jarir (ra) writes that the Egyptians recovered this letter from an envoy addressed to the governor of Egypt. It ordered some people to be killed, some to be tortured, and some to have their hands and feet cut off. Some say that Marwan bin Hukam wrote this letter on behalf of Hazrat Uthman (RA).

Departure of caravans of rebel miscreants:

In the History of Islam, Maulana Akbar Shah Khan Najib Abadi writes:

A caravan of a thousand men left Egypt, saying we were going on Hajj. The caravan included Abdul Rahman bin Adis, Kanana bin Bashar Yemeni, Sudan bin Imran and others. The leader of this caravan was Ghafai ibn Harb Mukki. It was decided that the caravan should not leave together but should go back and forth in four groups, and all should meet on the way, so they did so. The caravan of 1,000 left Kufa under the leadership of Malik Ashtar in four divisions. The caravan included Zaid bin Safwan Abdi, Ziad bin Nazr Harithi, and Abdullah bin Amasim Amiri.

Similarly, a caravan of thousands left Basra under the leadership of Harqus bin Zuhair Saadi. Among them were Hakim bin Jabala Abdi and Bashar bin Shareh Qaisi. All these caravans left their respective cities in the month of Shawwal. All of them had made it known that they were going on the Hajj. They had already decided that Amir al-Mominin Uthman ibn Affan (RA) would be deposed or killed this time. They left their respective places in groups, and at one place, all the caravans met and marched towards Madinah. When Madinah was three stations away, those who wanted to make Hazrat Talha

(RA) the caliph went ahead and stayed in Karzoo-khashab. Those who tried to make Hazrat Zubair bin Awam (RA) the caliph settled in Maqam Aaws. Those who wanted to make Hazrat Ali (RA) the caliph dropped in the Dual Marwah. Most of Hazrat Talha's (RA) supporters were from Basra. Most of Hazrat Zubair's (RA) followers were from Kufa; most of those who wanted to make Hazrat Ali (RA) the caliph were from Egypt.

Ziad ibn Manzar and Abdullah al-Asim told all these rebels, "Stay here and do not hurry. Let us first enter Madinah and find out the situation of the people of Madinah because we know that the people of Madinah also fought." They are prepared. If this news is trustworthy, then nothing will happen to us. All the rebels became silent upon hearing this, and they entered Madinah. Arriving in Madinah, they met Hazrat Ali (RA), Talha (RA), Zubair (RA), and Ummahat-ul-Momineen (RA) and told them the purpose of their visit. They all rebuked them and ordered them to return.

It is noteworthy that the followers of Abdullah ibn Saba were present in Madinah. They wrote many letters in the names of Hazrat Ali (RA), Hazrat Talha (RA), Hazrat Zubair (RA), and Ummahat-ul-Momineen (RA), and sent them to Kufa, Basra, and Egypt, to the people who had faith in him and in Abdullah ibn Saba. Those who were not completely trapped. It was written in these letters

that Hazrat Uthman (RA) was no longer allowed to remain on the throne of the Khilafah. This is appropriate, and the welfare of the Muslim Ummah lies in the fact that this necessary work should be carried out in the coming month of Dhul-Hajjah. This was the reason why these three caravans came to Madinah to commit all kinds of riots and bloodshed.

How was it possible that the courage of the three thousand men and the opportunity to occupy this city of the Prophet (ﷺ) and forcibly resolve to fulfill their intentions? In Madinah, the infidels could not enter the city in large numbers in the Battle of Khandaq. The idea of these rebels was that all the dignitaries of Madinah were ready to support us, and whatever we did would be to fulfill their intentions. When every elder in Madinah declared their arrival inappropriate and saw no preparations for war, they considered the opposition of these elders reasonable. They went back to the representatives and chiefs of all the rebellions. Gathered and satisfied by the people of Madinah, they suggested that the chiefs of Egypt, most of whom are supporters of Hazrat Ali (RA), should go to Hazrat Ali (RA), Hazrat Talha (RA) of Basra and Hazrat Zubair (RA) of Kufa.

So, they entered Madinah and met the three persons separately. They said they did not like Uthman's (RA) caliphate. Take the allegiance of

Khilafah from us. All elders were ordered to take an oath of loyalty and were strictly forbidden to do so. When they saw the refusal, the Egyptians said to Ali (RA), "Our governor here is Abdullah bin Sa'd because he is a tyrant." We will not leave Madinah without removing him.

Seeing the persistence and courage of the leaders of the rebellions and considering the appropriate time, Hazrat Ali (RA) and some other Companions came to serve Hazrat Uthman (RA). They advised that these rebellions should be averted here before entering Madinah. And their stubbornness should be fulfilled. That is, remove Abdullah bin Saad from the Emirate of Egypt. Hazrat Uthman (RA) asked who should be made the governor of Egypt. Hazrat Ali (RA) took the name of Muhammad bin Abi Bakr (RA). Abdullah ibn Saba had already deceived Muhammad ibn Abi Bakr (RA). Hazrat Uthman (RA) wrote down the edict of the Emirate of Egypt to Muhammad ibn Abi Bakr (RA). Hazrat Ali (RA) returned the rebels, saying, "Go, your stubbornness is over."

On the third or fourth day, the whole group of rebels entered Madinah, shouting slogans and laid siege to the house of Hazrat Uthman (RA). Hazrat Ali (RA) asked them, "Why did you return when you had left?" They said that the caliph had sent a letter to his governor, Abdullah bin Sa'd, by his slave, asking him to kill us when we got there.

We have seized the letter and brought it. Along with these rebels, caravans from Kufa and Basra also entered Madinah. Hazrat Ali (RA) said, "This is your conspiracy, and your intention is incorrect." When they heard this, they looked at each other in amazement.

Hazrat Ali (RA) then visited the place of "Ihjar Al-Zayt," and the rebels started harassing Hazrat Usman Ghani (RA). Until now, the rebellious people in Madinah used to offer prayers behind Hazrat Uthman (RA). They stopped praying behind him and prevented others from doing so.

Hazrat Ali's (RA) conversation with Hazrat Uthman (RA):

When many people complained to Hazrat Ali (RA), he came to Hazrat Uthman (RA) and said to him!

People are dropping behind me and have talked to me about you. Wallah! I don't understand what to say to you. You know what I know, and you know what I mean. We do not know anything before you that you do not know, nor do we know anything special. Also, you have visited the Messenger of Allah (ﷺ), and you have been blessed with his companionship, and you have listened to his hadiths, and you have been blessed

to be his son-in-law. Ibn Abi Qahafah (RA) (Hazrat Abu Bakr Siddiq RA) was not superior to you in practicing the truth, nor was Ibn Khattab (Hazrat Umar Farooq RA) unique to you in doing good deeds. You are closer, and the relationship you have with the son-in-law is not available to both of them. Therefore, they are not ahead of you. Thus, for God's sake, consider your affairs. Swear to Allah! You are not ignorant. The path is open and transparent, and the religion's signs and rituals are established.

O 'Uthman (RA)! You should know that among the servants of Allah, the one who does justice is the best ruler who is self-guided and guides others. He establishes the Sunnah of the Prophet (ﷺ) and puts an end to obsolete innovations. Swear to Allah! These things are clear, and the signs of innovation are also evident. It is also a fact that in the sight of Allah, the worst man is the oppressor who misleads himself and misleads others, destroys the Sunnah of the Prophet (ﷺ), and revives the abandoned practice of Bedat. I heard the Prophet (ﷺ) say: On the Day of Resurrection, the unjust ruler will be brought to such a state that he will have no helper and no one to apologize, and he will be sent to Hell. He will be cast into hell, and he will be thrown into hell. I warn you of Allah and His retribution because Allah's punishment is severe and painful. I also warn you not to become such a martyr ruler of this ummah that after his martyrdom till the Day

of Resurrection, the door to murder is opened. Then, the events and incidents become so suspicious that Muslims are divided into groups and cannot see the truth due to the dominance of falsehood and will be badly involved in the things that make them. It won't be easy to separate from.

(History of Tabari)

Hazrat Uthman's *RA* reply to Hazrat Ali *RA*

Hazrat Uthman (RA) said: swear to Allah! I know they will say the same thing you said, but I would not blame you or leave you alone if I were in your place. I did not object to it, nor did I say bad things about you, that you treated your relatives well, that you cared for anyone, that you sheltered anyone helpless, or that you made a ruler untrustworthy. It is similar to the one Hazrat Umar (RA) used to create a ruler.
(History of Tabari)

Conversation between Hazrat Uthman (RA) and Hazrat Ali (RA):

O Ali (RA)! I ask you, referring to Allah, if you know that Mughirah ibn Shu' bah (RA) was not the ruler. He spoke! Yes. Then 'Uthman (RA) said, "Do you know that Umar (RA) appointed him ruler?" He said yes. Upon this, 'Uthman (RA) said, "Then why do you blame me for appointing' Abdullah ibn 'Amir (RA) as the ruler because of my kinship?"

Hazrat Ali (RA) said: I inform you that Hazrat Umar bin Khattab (RA) used to tell whoever he appointed as the ruler if he received any complaint against him. So, he will punish him. And then he would go to extremes in this matter, but you are very weak and lenient with your relatives. Hazrat Uthman (RA) said that they are also your relatives. Hazrat Ali (RA) replied that they are also my relatives, but others have the advantage.

Hazrat Uthman (RA) said: Are you not aware that Umar (RA) kept Mu'awiyah (RA) as ruler throughout his caliphate, and I also made the ruler? Upon this, Hazrat Ali (RA) said: I ask you through Allah that you do not know how much Mu'awiyah (RA) was afraid of Hazrat Umar (RA). Even his slave Yarfa was not so scared. Hazrat Uthman (RA) said, "Yes, I know." Hazrat Ali (RA) said that the condition of Mu'awiyah (RA) is that he conducts all government affairs without your

permission, and you are also aware of this. He tells the Muslims that this is what Amir al-Mominin 'Uthman (RA) ordered. You get this news and need to warn Mu'awiyah (RA).

(History of Tabari)

After that, Hazrat Ali (RA) got up from him and left. Hazrat Uthman (RA) came out, went to the pulpit, and addressed the people.

Speech of Hazrat Uthman (RA):

There is a problem with everything, and with every task. Therefore, the thing of trouble for this Ummah at this time is the people who look very good, but there is hatred in their hearts, which you will find very offensive. They will be very happy with your pain. They will chase after anyone who screams and shouts. They will drink the water of the puddle and go to every filthy place for mischief. These people have failed in everything, and all means of livelihood have been closed to them.

Look: Wallah! These people have criticized things they endorsed at the time of Hazrat Umar (RA). However, Hazrat Umar (RA) trampled them on his feet, hit them with his hands, and took them with his tongue. But under duress, these people remained obedient to him. On the contrary, I always treated them with kindness, bowed my

head before them, and restrained my hands and tongue, but these people grew brave. Swear to Allah! I have many supportive people who are ready to help me. I have prepared people against these wicked people. These evil elements forced me to change my morals, habits, and tone of voice. But I don't think it's good for them to stop their tongues and stop slandering their officials, because I have stopped these comrades. Otherwise, they will treat you without my command, making you straight and satisfied. Understand well that no rights of these princes will be lost. I paid the people's dues. Even I spent my wealth in forgiveness and generosity because what good is it to me if I do not distribute wealth among the people?

On this occasion, Marwan bin Hukam stood up and said, "If you wish, we can decide between you and him by the sword." Hazrat Uthman (RA) said, "Shut up and leave me with your companions." What kind of conversation are you talking about? Did I not tell you not to speak? At this, Marwan became silent, and Hazrat Uthman (RA) left the pulpit and left.

(History of Tabari)

Siege and martyrdom of Amir Al-Mominin Hazrat Usman Ghani (RA):

It is narrated on the authority of Ma'mun ibn Harran that when the house of Uthman ibn Affan (RA) was besieged, he sent a man and said, "Find out and see what the people say." He said, "I heard some of them say that 'Uthman's (RA) blood has become lawful.' When Hazrat Uthman (RA) heard this, he said that the blood of a Muslim is not lawful except for a person who disbelieves in his faith or a married person who commits adultery or kills someone unjustly and is killed as a punishment. The narrator said, "I think he said this, or his blood is lawful to try to cause mischief in the land."

It is narrated on the authority of Ibn 'Umar (RA) that when the people intended to kill' Hazrat Uthman (RA), he came to them and said, "What do you want to kill me for?" I have heard the Prophet (ﷺ) say that it is not permissible to kill a person except one of the three, that whoever disbelieves after his conversion to Islam will be killed, and whoever commits adultery after marriage will be stoned. Will go, and whoever kills a man unjustly, intentionally, will be destroyed.

(Tabqat Ibn Saad)

Rebel:

It is narrated from Abi Ja'far al-Qari, Mawla Ibn Abbas Makhzoomi, that the people who besieged Hazrat 'Uthman (RA) were six hundred Egyptians. Their chiefs were Abdur-Rahman ibn Addis al-Balwi, Kanana ibn Bashir ibn Attab al-Kandi, Urwah ibn Shaym Laithi, Abu Amr ibn Badil ibn Warqa al-Khuza'i, Sawad ibn Roman Asbahi, Zara ibn Yashkar Yafa'i, Sudan ibn Hamran Sukuni, Qatira ibn Falan Sukuni, Ghafqi Ibn Harb Mukki, and Amr Ibn al-Hamq al-Khuza'i. Abdullah bin Saba was leading them all.

To deceive the people, he said they were going to perform Hajj. Two hundred rebels from Kufa were under Malik Ashtar Nakhai, including Zayd ibn Suhan Abdi, Ziyad ibn Nadr al-Harithi, Abdullah ibn Asim (a member of Bani Amir ibn Sa'sa), and a hundred men from Basra. Their chief was Hakim ibn Jabalah al-Abdi, along with Zarih ibn Ibad Abdi, Bashar ibn Shareh al-Hatem ibn Zabih al-Qaisi, and Ibn al-Mahrash ibn 'Abd ibn' Amr Hanafi. They were all united in spreading sedition, and the bastards were inclined towards them. Their covenant was with the rebels, and they were in sedition. Harqus bin Zuhair Saadi led all these caravans.

(Tabqat Ibn Sa'd, History of Tabari)

After a false letter, the rebel group started working openly against Hazrat Uthman (RA). Hazrat Ali (RA) tried hard to persuade them, but they were not willing to listen. It was coming to see something in Medina that Muslims could not imagine. The rebels had besieged Hazrat Uthman (RA) inside his house, and he was surrounded. Hazrat Hasan (RA), Hazrat Hussain (RA), Hazrat Abdullah bin Zubair (RA), Hazrat Abu Huraira (RA), and Hazrat Abdullah bin Umar (RA) were guarding the house of Hazrat Uthman (RA) so that no one could enter the house. Hazrat Uthman (RA) was blocked from going to the masjid. Outside Hazrat Uthman's (RA) house was a gathering of about seven hundred Companions and their descendants guarding him. In addition to them, there was a large number of enslaved people who were waiting for the permission of Hazrat Uthman (RA) to fight the rebels. Hazrat Uthman (RA) said to them, "Whoever I have a right to, I swear to him that he should restrain his hand and go home." He told the enslaved people that the slave who would put his sword in its sheath was free. He told all the people to go home, and it is narrated that the last person to leave Hazrat Uthman (RA) was Hasan ibn Ali (RA). (Ibn Kathir, pp. 181-182)

Hazrat Ali (RA) sought Hazrat Uthman's (RA) permission to defend and fight the rebels. Hazrat Uthman (RA) said: I refer to Allah as the person

who believes in Allah and considers it right not to shed blood for me, even for the sake of a cupping (Hijama). Hazrat Ali (RA) asked permission again and answered the same; then Hazrat Ali (RA) came to the masjid. Adhan was called, and people said to Hazrat Ali (RA)! O father of Hasan (RA)! Go ahead and pray. Hazrat Ali (RA) replied that he would not offer prayers while the Imam was in prison, and he returned home after providing prayers alone.

(Uthman ibn Affan (RA); Zul-Norrin by Ustad Sadiq Arjoon, p.218-219)

Hazrat Uthman's (RA) blockade was further tightened, and all communication with him from outside was cut off. They did not even have water to drink. No one was allowed to take water inside. Hazrat Ali (RA) rode his ride, took a water bag, and entered with incredible difficulty. The rebels also cursed him and chased away their riders.
(Ibn Kathir, vol. 7, p. 187)

There is a narration that Hazrat Amir Mu'awiyah (RA) sent a message to Hazrat Uthman (RA) that you are in danger there. Please come to me here in Syria. Hazrat Uthman (RA) replied that he could not leave the neighbourhood of Rasool Ullah (ﷺ) at any cost, even if the strings around his neck were cut. Then Amir Mu'awiyah (RA) said, "I will send an army from Syria to protect you. Otherwise,

you will have lost your life because these tyrants will not leave you alive." Hazrat Uthman (RA) strictly forbade him from sending troops and said:

حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ

The invaders demanded that Uthman (RA) resign from the Khilafah. Hazrat Uthman (RA) said: It is up to you to make whoever you want to rule. He said, "If you want me to resign from the Khilafah, then I am not ready to take off this Khilafah which Allah has given me."
(Al-Badayah wa Al-Nihayah Volume 7 Page 184)

Al-Balazari (ra) writes in "Ansab al-Ashraf" that the rebels shot an arrow toward Hazrat 'Uthman (RA), which caused Hazrat Hasan (RA), who was at his door, to be stained with blood, and Hazrat Ali's (RA) slave Qanbar was also wounded.

It is narrated on the authority of Abu Muhammad Al-Ansari (ra) that I saw Hazrat Uthman (RA) standing inside the house while Hazrat Hasan (RA) was standing outside defending him, and he was injured in it. I am among those who brought him injured. I picked him up.

(Ansab-ul-Ashraf, vol. 5, p. 95-96)

It is narrated on the authority of 'Abd al-Rahman ibn Muhammad ibn' Abd that those who jumped the wall of Hazrat Uthman's (RA) house and went to kill him were Muhammad ibn Abi Bakr, 'Abd al-Rahman ibn' Adis, 'Umrah ibn Hazm, Kanana ibn Bashir ibn Attab Ibn Hamran and 'Umrah ibn al-Hamq. (Tabqat Ibn Saad)

(History of Islam - Maulana Akbar Shah Khan Najib-Abadi, Volume 1, Page 496)

Zubair ibn Abdullah (ra) narrated from his grandmother that 'Abd al-Rahman ibn' Abd al-'Aziz said, "I heard Ibn Abi 'Awn say that Kanana ibn Bashir struck' Hazrat Uthman (RA) on the forehead and the front of his head with an iron rod." He fell on his knees. Then Sudan ibn Hamran al-Muradi killed him with a sword. Umrah ibn al-Hamq climbed on the chest of Hazrat Uthman (RA), although he had a little life left. He inflicted nine wounds on Amir Al-Mominin Hazrat Usman Ghani (RA) and said: I have inflicted three of them for Allah and six because of the anger and hate which is in my heart for him. When Kanana bin Bashir killed Hazrat Uthman (RA) with spears, he said: Bismillah: I rely on Allah alone. Blood was dripping down his beard. The Qur'an was in front of him. He was leaning on his left side, saying (سبحان الله العظيم) "Subhan Allah Al-Azeem," and while he

was reciting the Qur'an, blood flowed over the Qur'an. He even stopped short of saying:

فَسَيَكْفِيْكَهُمُ اللّٰهُ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

(Surat al-Baqarah, 137)

And Allah will be sufficient for you against them. And He is the Hearing, the Knowing.

They started beating. However, he stood in worship all night, was rewarded, fed the oppressed, and endured hardships.
(Tabqat Ibn Saad)

Hazrat Nafi (ra) narrates from Hazrat Abdullah bin Umar (RA) that Hazrat Uthman (RA) had told the people in the morning that he had seen the Messenger of Allah (ﷺ) in a dream. He was saying: O 'Uthman (RA)! Have Iftar with us today. On that day, he was fasting, and on the same day, he was martyred. The Holy Quran was open before him at his martyrdom, and he recited it.

(Al-Badayah wa Al-Nihayah)

The martyrdom of Hazrat Uthman (RA) took place on Friday, 18th Dhul-Hajjah, 35AH, at the time of Chasht (brunch). At the time of his martyrdom, he was 82 years and a few months old.

Burial of Hazrat Uthman (RA):

Nayyar ibn Mukarram (ra) said that Hazrat Mu'awiyah (RA) called me in solitude and said, "When did you raise Uthman (RA), when did you bury him, and who offered the funeral prayer on him?" I said I picked him up on Saturday between Maghrib and Isha. I was with Jubayr ibn Mutham (RA), Hakim ibn Hazem (RA) and Abu Jahm ibn Hudhaifah al-Adawi (RA). Jubayr ibn Mutham (RA) went ahead and prayed over him (we followed him). Hazrat Mu'awiyah (RA) confirmed to them that they were, in fact, the ones who had descended into the grave.

It is narrated on the authority of Muhammad ibn Yusuf (ra) that the wife of Hazrat Usman (RA), Naila bint al-Farafza (ra), went out that night with a lamp in her hand and was crying, "O Amir al-Muminin." Jubair (RA) said. I turned off the light because I saw the rebels were at the door.

They reached Janat al-Baqi with the funeral procession. Jubayr ibn Mutham (RA) led the prayers. Behind them were Hakim ibn Hazem (RA), Abu Jahm ibn Hudhaifah (RA), Nayyar ibn Mukarram al-Islami (RA), and Hazrat Uthman's (RA) two wives, Hazrat Naila bint al-Farafza (RA) and Umme al-Banin bint Aniyah (RA). He was buried without bathing in the same clothes he was wearing.

Nayyar ibn Mukarram, Abu Jahm ibn Hudhaifah, and Jubayr ibn Mutham descended into the grave; Hakim ibn Hazem, Umm al-Banin, and Hazrat Naila were guiding the people to the grave. They made Lahad (grave), buried him, and left after the pilgrimage.

It is narrated on the authority of 'Abdullah al-Bahi (ra) that Jubayr ibn Mutham (RA) performed the funeral prayer of' Hazrat Uthman (RA) with sixteen persons, who would add up to seventeen.

Ibn Sa'd said that only four men offered funeral prayers to him. It is more proven that Rabi 'ibn Malik ibn Abi Amir narrated from his father that when' Hazrat Uthman ibn Affan (RA) was martyred, I carried him. We picked him up at the door and hurriedly knocked his head against it. We were afraid of insurgents. We even hid him in Hash Kokab's grave.

(Tabqat Ibn Saad)

Imam Tirmidhi (ra) narrated from Kalib ibn Wail (ra) that he narrated from Ibn 'Umar (RA) that the Prophet (ﷺ) mentioned a fitnah and said to' Uthman (RA) that he would be martyred in this fitnah.

The sedition movement and the Sabaean sect:

Along with the Kharjee tribulation, the second major tribulation was the Sabai.

The teacher Al-Eqad writes!

Sabai is a follower of Abdullah ibn Saba, known as Ibn Soda. Initially, he was a Jew, but his mother was a Zanzibari (Abyssinian) woman. He was born in Sanaa, Yemen. The religion he is known for is called the religion of "regression." This religion is a mixture of a few beliefs. One element was the Jewish belief that a Saviour would be born in the descendants of David (AS). The second was on the religion of the people of India, which states that God appears and dissolves in the human body and appears in His form. The third element was the Christians' belief that Christ would appear, and the fourth was the Persians' belief that the descendants of rulers and emperors deserved respect because they were holy.

Sahabiyat was born in Yemen. In the past, there has been a government of its followers. This Sabai sect exaggerates the love of Hazrat Ali (RA). Abdullah bin Saba was the first person to believe in the divinity of Hazrat Ali (RA). He was even convinced of the sanctity of the times. Shiites, Fatimids, and Imams spread their branches in

Egypt and Iran and were brought up in these countries. Then, after many generations, their buds appeared. (العبقریات الاسلامیه)

An authoritative book of Shiite names, "Rijal Kashi," is written about Abdullah bin Saba. He was the first person to declare the Imamate of Hazrat Ali (RA) as obligatory and to acquit his enemies. Of enmity and made them disbelievers. This is the essence of the anti-Shiites who say that the source of Shiism is "Judaism."

Abdullah ibn Saba and his followers went to extremes in their views about Ali (RA). He claimed that the caliphate of Uthman (RA) was illegitimate. He claimed that 'Uthman (RA) had taken away the right of Hazrat Ali (RA). They considered Syedna Ali (RA) a prophet and then went to extremes, making him "God" and inviting him. He also invited the people of Kufa. When Ali (RA) was informed of this, he ordered them to dig trenches and set them on fire. Then came the idea that people would object and criticize if they were all burned down. Therefore, Abdullah bin Saba was deported and sent to Sabat al-Madain. Abdullah ibn Saba travelled to Kufa, Basra and Damascus. When expelled from Damascus, he went to Egypt, where he had considerable success. When the incident of the martyrdom of Hazrat Ali (RA) took place, Abdullah bin Saba said that Ali (RA) could not be killed. He has gone to

heaven like Jesus. Some Sabaeans believed that Hazrat Ali (RA) was hidden in the clouds and that the lightning that struck was his voice. Therefore, when they heard the thunderbolt, they would say, "Peace be upon you, or Amir al-Mominin." Whenever we do not believe in their death, and he cannot die until he descends from heaven, and before they die, he will rule over the whole world.

(Encyclopedia of the Twentieth Century by Farid Wajdi)

Several factors drove Abdullah bin Saba's intellectual and practical framework. Family, psychological, and religious elements are visible. Among those who believe in it, there is more difficulty than ease. A hidden, concealed style prevails over explanation and open talk. The Holy Qur'an mentions the psychology and way of thinking of the people of Saba in such a way that they said!

فَقَالُوْا رَبَّنَا بٰعِدْ بَيْنَ اَسْفَارِنَا

(Surah Al-Saba – 19)

But [insolently] they said, "Our Lord, lengthen the distance between our journeys,

Make travel destinations farther and harder so that some travel can be enjoyed.

The family's hereditary temperament profoundly influenced Abdullah bin Saba. There was a lot of an inferiority complex in his psychological element. Ibn Saba's mother was an Abyssinian Zanzibari. That is why he was called Ibn Soda. His religious temperament is a clear reflection of the Jewish mentality. From whom did people know him? Destructive tendencies in every period of history have created chaos in society, pollution and complexity in culture, and conspiratorial mentality in morals and human tendencies, leading to unrest and rebellion. And history has been evident. All these elements are collectively found within this sect.

During the time of Hazrat Usman Ghani (RA), Abdullah bin Saba observed that Muslims were amassing great wealth and that this nation was emerging as a victorious one in the world. He came to Madinah and joined the Muslims. No one in Madinah knew or recognized him. While living in Medina, he examined the internal weaknesses of the Muslims and began to think of ways to harm Islam through these weaknesses. In those days, a man named Hakim bin Jabala lived in Basra. This man used to join the Islamic army and rob the dhimmis, sometimes committing robberies with other people as his accomplices. The news of this reached Hazrat Uthman Ghani (RA) in Madinah. He wrote to the governor of Basra to keep Hakim ibn Jabala under house arrest in Basra and to

prevent him from leaving the city at all. Abdullah ibn Saba reached Basra from Madinah after hearing about Hakim ibn Jabala's condition. In Basra, he met Hakim bin Jabala and lived with him. Abdullah ibn Saba gained access to his friends through Hakim ibn Jabala. He was an expert in creating rituals for people. By pretending to be a supporter of the Muslims and a benefactor and lover of the Prophet's (ﷺ) family, he began to create evil thoughts and beliefs in the hearts of the people under a scheme. He used to say that I am surprised that Muslims are convinced that Jesus (AS) will return to the world, but they do not believe that Muhammad (ﷺ) will also return to the world. So, he taught the people this verse

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُل رَّبِّي أَعْلَمُ مَن جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ○

(Surat al-Qasas, 85)

Indeed, [O Muhammad ﷺ], He who imposed upon you the Qur'an will take you back to a place of return. Say, "My Lord is most knowing of who brings guidance and who is in clear error."

He told the people a wrong interpretation of this Ayat of Qur'an, he began to believe in the belief that the Prophet (ﷺ) would return to the world,

and many fools fell into his delusion. Then he persuaded those who already believed this. He introduced a new religion in which every prophet has a caliph and a guardian (Wasi), and Hazrat Muhammad's guardian is Hazrat Ali. Just as he is the last of the prophets, so is Ali, the predecessor of Wasi. Then, he began to declare that the people had deprived others of the great right of Imam Ali (as) by appointing others as caliphs after him.

Everyone should help Hazrat Ali become the caliph by killing or removing the current caliph. Abdullah ibn Saba came to Basra from Madinah with all these plans and all these things of his movement in mind. He would publish his beliefs one by one with great care and competence, and begin to express them before the people.

Gradually, Abdullah bin Amir, Basra's governor, learned about this fitnah. He called Abdullah bin Saba and asked him who he was, where he came from, and why he came here. "I am interested in Islam," said Abdullah bin Saba. I am against the weaknesses of my Jewish religion; I am attracted to Islam, and I want to live the life of a citizen here. Abdullah bin Amir said, "I have researched your situation and words. I know that you want to create sedition and mislead the Muslims and to create division among the Muslims as Jews." Since the words of the address had come out of the

mouth of Abdullah bin Amir, Abdullah bin Saba did not consider it appropriate to stay in Basra any longer. Leaving his special confidants and associates there, he left Basra, giving proper instructions and suggestions to the party he had formed, and headed for another Islamic military base, Kufa. There was already a group of opponents of Hazrat Uthman (RA) and his agents here. Abdullah ibn Saba had the opportunity to do his mischief in Kufa more than in Basra.

Abdullah ibn Saba was very hostile to Islam. The other was hatred and enmity towards Hazrat Uthman (RA). He wanted some revenge on Hazrat Uthman (RA). He soon instilled in the hearts of the people of Kufa the coin of his greatness and holiness. In general, people began to look at it with respect. When the misleading views spread by Abdullah ibn Saba in Kufa were discussed, the governor of Kufa, Sa'id ibn al-'Aas, summoned him and rebuked him, and the wise men there considered him a suspect. So, Abdullah ibn Saba left Kufa and went to Syria. But just as he left his party in Basra, he formed a strong party in Kufa. In which his right-hand man, Malik Ashtar Nakhai, and other like-minded colleagues were present. He reached Syria from Kufa but had little success and had to leave the city. Abdullah ibn Saba's animosity towards Hazrat Uthman Ghani (RA) and the Umayyads grew daily, and every deportation gave him another field of success. After leaving

Syria, he went straight to Egypt. The governor was Abdullah bin Saad. Abdullah ibn Saba began to work more carefully and covertly in Egypt based on his previous experience. He started gathering a group called Love of Ahle Bayt and Supporters of Ali (RA). While living in Egypt, he regularly corresponded with the people of Kufa and Basra by letter. The people there also had some complaints against the governor of Egypt. He gave them a good wind and incited the people to revolt against him. Abdullah ibn Saad did not have much time for internal affairs because of the Berber of Africa and the Caesar of Constantinople, which Abdullah ibn Saba took full advantage of.

Abdullah ibn Saba and his companions exchanged letters among themselves in Egypt, Kufa, Basra, and Medina, recounting stories of alleged government and governorial oppression and abuse. People of every province think that there is no such thing in our country. Yes, there may be much oppression in other regions, and Hazrat Uthman (RA) does not question these acts, or he is also a participant in this oppression. When Hazrat Uthman (RA) was informed of this situation, he sent Hazrat Ammar bin Yasir (RA) to Egypt to investigate and Hazrat Muhammad bin Muslimah (RA) to Kufa to assess the situation there and

obtain the correct information from Amir al-Mominin. When Hazrat Ammar bin Yasir (RA) arrived in Egypt, the people there were unhappy with Abdullah bin Saad, the governor of Egypt, and those who belonged to the party of Abdullah bin Saba made Ammar ibn Yasir (RA) his ally and prevented him from going to Madinah because Hazrat 'Uthman (RA) was knowingly persecuting him, so it was not appropriate to work with him. Muhammad ibn Muslimah (RA) reached Kufa and informed Hazrat Uthman (RA), who showed signs of rebellion. At the same time, Ashath ibn Qais, Saeed ibn Qais, Sa'ib ibn Aqra, Malik ibn Habib, Hakim ibn Salamat, Jarir ibn Abdullah, Salman ibn Rabi ', etc., who were influential and heirs of the Islamic Caliphate, left Kufa and moved to other places.

(History of Islam - Maulana Akbar Shah Khan Najib-Abadi)

This mentality and historical heritage took the form of a movement and an invitation from Abdullah bin Saba. All these elements were active in the cause of extremism, anarchy, extreme extremism in the attributes of Hazrat Ali (RA), and the call to possess divine attributes. Hazrat Ali's (RA) high position and oppressed personality became the target of this conspiracy and underground movement. The combination of their blood relationship, closeness, and greatness with the

Prophet (ﷺ) helped them to make this invitation their companion.

Al-Maqrizi has written!

It should be noted that most of the people who left Islam. The reasons for their departure are that the people of Persia once ruled large empires and were superior to other nations. It was a sign of their pride and arrogance that they considered themselves enslavers and other enslaved people. When Islam snatched empire and power from their hands, their pride was shattered. Because they never brought the Arabs to mind. And the Arabs of that time did not have the strength and power to confront them. Therefore, the conquest of Islam and the humiliating defeat of the people of Persia by the Arab Bedouins were not being digested in any way. That is why, at different times, they were at the forefront of conspiracies against Islam. But each time, Allah Almighty led the truth to victory. So, they thought of another way. Therefore, they made their fellow Muslims believe that we were Muslims and told the Shiites that they belonged to the Ahle Bayt with devotion and love and looked with hatred at those who violated their rights. In the same way, they led them astray from the path of truth.

(Fajr-ul-Islam by Dr. Ahmad Amin, p. 337, concerning Muqrizi, p. 1/362)

The existence of two contradictory sects was a confirmation of the Prophet's (ﷺ) prophecy. Among the various narrations, it is narrated from Hazrat Harith bin Hasira, who described from Abu Sadiq, and he told from Rabia bin Al-Najid (RA) that Hazrat Ali (RA) said: The Messenger of Allah (ﷺ) once called me and said: You are the example of Isa bin Maryam (AS). The Jews hated him to such an extent that he even slandered his mother, and when the Christians loved him, they took him to a destination that was not theirs. Hazrat Ali (RA) said, "Listen, two classes will be killed due to the excesses about my caste." Those who exaggerate the praises of lovers who will praise me in a way that is not in me, and those who hate me, whose enmity will lead them to slander me. Listen, I am neither a prophet nor a revelation to me. But I follow the Book and the Sunnah to the best of my ability. For the obedience of Allah in whatever I command you, my obedience is obligatory upon you, whether you like it or not.
(Al-Badayah wa Al-Nihayah, vol. 7, p. 356)

Now, towards the end of this period, the supporters of Abdullah bin Saba have launched a scheme to save their lives from the objections and accusations that the name of Abdullah bin Saba is entirely fictitious. No man by that name was of Jewish descent, nor did he become a Muslim, nor

did he establish the basis of segregation in the guise of the love of the Ahle Bayt, and so on.

(رحماءُ بينهم جلد ۲ ص۹۳)

The case of Qasas of Uthman (RA):

Hazrat Ali (RA) summoned Marwan bin Hukam after assuming the office of Khilafah, and it was found that he did not know where he had gone. Since this demand was being made with great intensity, the killers of Hazrat Uthman (RA) should be identified and punished. Hazrat Ali (RA) inquired from Hazrat Uthman's (RA) wife, Hazrat Naila bint Al-Farafza (RA), about the identity of the killers, as she was an eyewitness on the spot. She said that Muhammad ibn Abi Bakr (RA) entered the house with two men whom I did not know. Hazrat Ali (RA) called Muhammad ibn Abu Bakr (RA) and asked about it. He was back. However, the two rebels who went in with him attacked him and martyred Hazrat Uthman (RA). Muhammad ibn Abu Bakr (RA) said, "I did not know them." Upon this, Hazrat Ali (RA) asked Hazrat Naila (ra) whether Muhammad ibn Abi Bakr (RA) was also among the killers. She replied that he had gone out of the door before Uthman (RA) was killed. He was not among the killers. Even after a thorough investigation, the identity of the killers could not be

ascertained. As a result, the matter became complicated, and no action could be taken against anyone.

If those who demanded the retribution of Hazrat Uthman (RA) had taken the right and easy path, it would have been to support the caliph first so that his hands would be strong and he would gain enough power to set boundaries. After that, they would demand the rule of Shariah with truth and justice.

Hafiz Ibn Hajar (ra) writes in Al-Asaba!

Hazrat Ali's (RA) opinion was that the seekers of Qasas should first obey the Wali-ul-Amr, and then the heir of the blood of Hazrat Uthman (RA) should present his claim. Be killed in Hazrat Ali's (RA) opinion, Qasas was invalid without any claim, argument, or proof; both sides were mujtahids.
(Al-Asaba Fi Tameez Al-Sahaba Ibn Hajar Al-Asqalani, vol. 2, p. 508)

On the third day of the pledge of allegiance to the Khilafah, Hazrat Ali (RA) ordered that those from Kufa, Basra, Egypt, etc., return to their respective provinces, and all the Arabs should return. Upon hearing this order, Abdullah ibn Saba and his party refused to return and evacuate Madinah. These people showed themselves to be the devotees of Hazrat Ali (RA).

(History of Islam - Maulana Akbar Shah Khan Najib-Abadi)

Changing of governors:

Considering the delicacy of the situation, after Hazrat Ali (RA) became the caliph, all the governors of Hazrat Uthman's (RA) time changed. New governors replaced them. He appointed Hazrat Amara bin Shehab as the Governor of Kufa and Hazrat Uthman bin Hanif as the Governor of Basra. Hazrat Qais bin Saad was appointed Governor of Egypt; Hazrat Abdullah bin Abbas, Governor of Yemen; and Hazrat Suhail bin Hanif, Governor of Syria.

Hazrat Ali (RA) was against most of the governors of Hazrat Uthman's (RA) time, especially Hazrat Amir Muawiyah (RA), the Amir of Syria. So, he decided to depose him. Some Companions forbade him from doing this, including Hazrat Mughirah bin Shubha (RA). Hazrat Mughirah bin Shuba (RA) said to Hazrat Ali (RA) that you still need to remove the governors of the time of Hazrat Uthman (RA). Hazrat Ali (RA) strongly refused. When Hazrat Abdullah bin Abbas (RA) heard the news, he also explained that Mu'awiyah (RA) should not be deposed at that time. If he stays in office, he will not care who the caliph is. But if he is expelled, he will stand up for the issue of Qasas of Hazrat Uthman (RA) and turn the whole of Syria and Iraq against you. But Hazrat Ali (RA) did not accept his advice either. So, when Hazrat Sohail bin Hanif reached Tabuk, he found some

Hazrat Amir Mu'awiyah (RA) riders there. The riders asked, "Who are you?" Hazrat Sohail bin Hanif replied that I was appointed Emir of Syria. These riders said that if you have been set by someone other than Hazrat Uthman (RA), you should return immediately. Hearing this, Sohail bin Hanif returned to Madinah.

Jarir bin Abdullah Bijli was the governor of Hamdan at the time of the martyrdom of Hazrat Uthman (RA). Hazrat Ali (RA) wrote a letter asking him to take allegiance from his province and come to us. He came to Madinah in obedience to this order. Similarly, Ammar bin Shahab was appointed emir for Kufa. On his way to Kufa, he met Hazrat Taleeha bin Khuwaylid. Hazrat Taleeha told him it was better for you to return because no one from Kufa was accepted as an Amir except Hazrat Abu Musa Al-Ashari (RA). I will do that; if you don't listen to me, I will kill you now. After hearing this, Amara bin Shahab was compelled to return to Madinah in silence. Seeing these events, Hazrat Ali (RA) realized the seriousness of the situation and understood that the problem would be challenging.

Hazrat Ali (RA) had deposed all the governors of Hazrat Uthman (RA) and appointed his own governors. Suhail bin Hanif was appointed governor of Syria instead of Amir Muawiyah (RA). Amir Mu'awiyah (RA) had refused to swear

allegiance to Hazrat Ali (RA) without avenging the killers of Uthman (RA). The governor Hazrat Ali (RA) had also returned unsuccessfully. When the people of Madinah learned of the arrival and departure of the messengers of Amir Mu'awiyah (RA) and Hazrat Ali (RA), and of the strained relations between them, they worried that there might be bloodshed. So, on behalf of the people of Madinah, Ziyad ibn Hanzala Qusay came to serve Hazrat Ali (RA) and asked him about the situation.

Hazrat Ali (RA) addressed Ziad and said, "Get ready." He said for what work? Hazrat Ali (RA) said that the country was about to invade Syria. Ziyad suggested that you should be gentle and kind. Hazrat Ali (RA) said that it was inevitable to punish the rebels. When the people of Madinah found out that Hazrat Ali (RA) was about to invade Syria, Hazrat Talha (RA) and Hazrat Zubair (RA) came to serve Hazrat Ali (RA) to allow us to go to Makkah for Umrah. Hazrat Ali (RA) forbade them to leave Madinah. He did not consider it appropriate to detain him further and let them go to Makkah. He made a general announcement in Madinah that the country should be ready for a military coup in Syria and fix its equipment. One letter at a time sent Usman ibn Hanif to Basra, Abu Musa al-Ashari (RA) to Kufa, and Qais ibn Sa'd to Egypt to use his power and influence as much as possible to

provide an army whenever we asked. Please send it immediately.

Most of the people of Madinah were prepared on the orders of Hazrat Ali (RA). This was the first army of Muslims to go against the Muslims. Hazrat Ali (RA) made Qatam bin Abbas the ruler and agent of Madinah in his place and gave the army flag to his son Muhammad bin Ali (Hanfiya). He appointed Abdullah bin Abbas (RA) as the Maimana (Right Wing) officer. He established Amr ibn Abi Salma on Messara (Left Wing). Abu Laila ibn al-Jarrah, the brother of Hazrat Abu Ubaidah ibn Jarrah (RA), was entrusted with the leadership of Al-Jaish.

Currently, a significant number of the rebels who had martyred Hazrat Uthman (RA) are present in Madinah. Hazrat Ali (RA) was still distributing the army chiefs, and the army had not left Madinah when news came from Makkah that preparations were being made to oppose him. Upon hearing this, he immediately postponed sending troops to Syria.

(History of Islam - Maulana Akbar Shah Khan Najib- Abadi)

Reaction of Umm Al-Momineen Hazrat Ayesha Siddiqa (RA)

Hazrat Amir Muawiyah (RA) had put tremendous pressure on Hazrat Ali (RA) in Syria to avenge the blood of Hazrat Usman Ghani (RA). On the other hand, Umm Al-Momineen Hazrat Ayesha Siddiqah (RA) was returning to Madinah from Makkah after performing Hajj. But traces of insurgent sedition remain. Hearing this, Hazrat Ayesha (RA) decided to return to Makkah.

The people gathered around her ride, and when they asked why she returned, she said: O people! The people of different countries, strangers, and the slaves of the people of Madinah have martyred the oppressed Hazrat Uthman (RA) on a few trivial matters. They did not argue for this act. They rebelled and shed illegal blood, made in "Blad al-Haram," made the city of Haram lawful, and illegitimately usurped the property of others. The tribulation does not seem to end. I will avenge their blood; you should not let their unjust blood go in vain. Save the honour of Islam by taking revenge on the killers. Wallah! One finger of Uthman (RA) is better than all the rebels.

(History of Tabari)

Hazrat Abdullah bin Amir Hazrami (RA), who was appointed by Hazrat Uthman Ghani (RA) as the Governor of Makkah, after hearing the speech of Umm Al-Momineen Hazrat Ayesha Siddiqa (RA), said that he would be the first to avenge the blood of Uthman (RA). The people's hearts in Makkah were getting ready to avenge the blood of Hazrat Uthman (RA).

Meanwhile, Hazrat Talha (RA) and Hazrat Zubair (RA) also came to Makkah from Madinah. When Umm al-Mominin (RA) asked them about the situation in Madinah, they said it was not good. Hazrat Talha (RA) and Hazrat Zubair (RA) also agreed to support Umm Al-Mominin (RA) in seeking retribution for Uthman (RA). Yala ibn Maniyyah (RA), who was the governor of Yemen, also agreed to support Umm al-Mominin (RA) in retaliating against Hazrat 'Uthman (RA). He offered 600 camels and 600,000 dirhams in cash. More power was needed to achieve the goal. One thousand men from the two holy cities joined Umm Al-Mominin (RA), bringing the total to three thousand. Apart from all these things, the biggest event was that Umm Al-Momineen Hazrat Ayesha Siddiqa (RA) herself got ready to go with the caravan.

Umm al-Mominin (RA) believed that the real goal was to improve the situation in Madinah and that

the Sabai group and the group of Hazrat 'Uthman's (RA) assassins were there.

Therefore, one should go straight to Madinah. Some people suggested walking to Syria. Hazrat Abdullah bin Amir Hazrami (RA) said that Amir Muawiyah (RA) is the ruler of Syria and has the power to control it. Hazrat Abdullah bin Amir Hazrami (RA) advised that I have been the governor of Basra and have much influence there. Besides, the people of Basra are inclined towards Hazrat Talha (RA). Therefore, we should go to Basra and, together with the people of Basra, strengthen the demand for the blood of Hazrat Uthman (RA), and we should act as a large group. Following this consensus, preparations for the trip to Basra began.

Appointment of Emir for Egypt:

After the martyrdom of Hazrat Uthman Ghani (RA), Muhammad bin Abi Hudefah became the governor by dismissing Abdullah bin Saad from the Egyptian government. Hazrat Qais bin Saad Ansari was appointed as the Governor of Egypt in connection with the changes and transfers of governors made by Hazrat Ali (RA) as soon as he took over the Khilafah. Hazrat Qais bin Saad Ansari was very understanding and far-sighted. Hazrat Qais bin Saad Ansari had reached Egypt with only seven people. As soon as he got to Egypt, he dismissed Muhammad ibn Abi Hudefah and became the ruler of Egypt. He used a very successful strategy and persuaded almost all the Egyptians to take the oath of allegiance to Hazrat Ali (RA).

Yazid ibn al-Harith and Muslimah ibn Mukhallid and their companions demanded the blood of Hazrat 'Uthman (RA). They refused to swear allegiance to Hazrat Ali (RA) despite the words of Hazrat Qais bin Saad Ansari. Let us wait to see how Hazrat Uthman's (RA) blood issue is resolved. When this matter is settled, we will also swear allegiance, and until we pledge allegiance, we will remain silent and will not oppose you. Hazrat Qais bin Saad Ansari had gained complete power over Egypt with his morals and ability. Only one town, Kharbatta, had the slightest hint that the situation

needed clarification. They said we had promised not to cause any sedition or disorder that would affect the law-and-order situation, but would not be forced to swear allegiance. Hazrat Qais ibn Saad Ansari, acting wisely and understanding the delicacy of the occasion, did not act hastily and gave them proper time. As a result, the situation remained under their control.

After the Battle of Jamal, Hazrat Ali (RA) made Kufa his capital. Hazrat Amir Muawiyah (RA) was worried that Hazrat Ali (RA) would gather forces and attack him. He learned that Hazrat Qais bin Saad Ansari had become very popular in Egypt because of his God-given abilities, and he strengthened his position. If Hazrat Ali (RA) attacks them from Kufa, he will ask Hazrat Qais bin Saad Ansari to attack Syria from Egypt. In this way, it will be tough for them to compete with the armies on both sides. Hazrat Ali's (RA) constant involvement in various affairs allowed Hazrat Amir Muawiyah (RA) to strengthen himself. He took full advantage of this opportunity. Hazrat Uthman's (RA) shirt and his wife Hazrat Naila's (RA) severed fingers had reached him. Every day, he would put his bloody clothes on the pulpit of the Great Masjid of Damascus, and people would sigh and cry when they saw them. Since the Syrian province could have been the site of Roman attacks at any time, a large army was always ready. They swore they would not sleep in bed or drink cold water until

they avenged the blood of Hazrat 'Uthman (RA). Hazrat Amir Mu'awiyah (RA) did not fail to attract the famous and brave people of Arabia and to support them. They did not miss any opportunity to meet the man of work and to appease him. He was not negligent in proving the legitimacy of his claim and demand, and in showing himself to be oppressed by making him the heir of Hazrat Uthman (RA). When Hazrat Ali (RA) visited Kufa, he held the power of the entire Islamic State, except for one province: Syria. However, he did not have the influence and power in these Islamic areas that Hazrat Umar (RA) had. In addition to his followers in Hijaz, Yemen, Iraq, Egypt, Iran, etc., some people criticized and objected to Hazrat Ali (RA). Hazrat Ali (RA) did not have full military support in any province.

The case of Hazrat Amir Muawiyah (RA) was different. He was the only ruler of Syria, but the whole country was under his complete control. Amir Mu'awiyah (RA) was sure that he would have to fight Ali (RA). The most significant danger was that if Hazrat Ali (RA) invaded from Iraq, he would tell the ruler of Egypt that you attacked from your side, it would be difficult for Amir Mu'awiyah (RA) to confront both sides simultaneously. Amir Muawiyah (RA) needed to remove this threat before attacking Hazrat Ali (RA). Hazrat Amir Muawiyah (RA) wrote a letter to Hazrat Qais bin Saad Ansari, seeking to persuade him to join him.

He noted that Hazrat Uthman (RA) had become an oppressed martyr, so you should support me in demanding his retribution. Hazrat Qais bin Saad Ansari wrote a letter in reply to him saying that, as far as my information is concerned, Hazrat Ali (RA) was not involved in the conspiracy of martyrdom of Hazrat Usman Ghani (RA). Now that the people have sworn allegiance to him and he has become the caliph, you should not oppose him.

Hazrat Amir Muawiyah (RA) was very disappointed with his answer. Hazrat Amir Muawiyah (RA) changed his strategy and wrote another letter to him, threatening him. In response, Hazrat Qais bin Saad Ansari wrote a stern reply to him, saying, "I am not afraid of your threats." Hazrat Amir Muawiyah (RA) was constantly trying to eliminate the power of Hazrat Qais bin Saad Ansari so that after that, Hazrat Ali (RA) could be confronted. Hazrat Muawiyah (RA) did not dare to invade Egypt, but he continued to pressure Hazrat Qais bin Saad Ansari, the Emir of Egypt, using various tactics. On the other hand, Hazrat Qais bin Saad Ansari was also trying to avert the battle. He was waiting for an advance from Hazrat Ali (RA) so that he could immediately invade Syria from Egypt.

Meanwhile, Hazrat Ali (RA) wrote a letter to Hazrat Qais bin Saad Ansari, instructing him to compel the people of Kharbat in Egypt to pledge

allegiance, as they had remained silent. Go and take the oath of allegiance by force. Considering the situation in Egypt, Hazrat Qais bin Saad Ansari did not think it appropriate to act on it and wrote a letter to Hazrat Ali (RA). The population of Kharbat is about ten thousand and includes experienced fighters such as Mu'awiyah bin Khadij, Basr bin Arta, and Muslimah bin Mukhallid. It is unwise to invite them to fight. These people are silent and are not harmful to you. If you declare war on them, they may join your opponents. It is better to leave them there.

When the letter of Hazrat Qais bin Saad Ansari, the Emir of Egypt, reached Hazrat Ali (RA), he read it and consulted some people, who told him that it seemed Hazrat Qais bin Saad Ansari had conspired with Hazrat Amir Muawiyah (RA). But Hazrat Ali (RA) did not accept this. When Hazrat Amir Mu'awiyah (RA) got the news that some people were trying to make Hazrat Ali (RA) suspicious of Hazrat Qais bin Saad Ansari, he wanted to take advantage of it. He started spreading such rumours on their behalf that, on hearing this, Ali (RA) became disgusted with Hazrat Qais bin Saad Ansari. He was deposed, and Muhammad ibn Abi Bakr (RA) was appointed governor of Egypt. Hazrat Muhammad ibn Abi Bakr (RA) arrived in Egypt with his appointment letter and showed Hazrat Qais ibn Saad Ansari the edict of Hazrat Ali (RA). He handed the Emirate of

Egypt to Hazrat Muhammad ibn Abi Bakr (RA) and left Egypt for Madinah. - Qais ibn Saad was a sincere and genuine benefactor of Hazrat Ali (RA), so when he left, he explained his policy to Muhammad ibn Abi Bakr (RA), considering all the ups and downs.

The situation was rapidly escalating into another war between the Muslims. The seditionists were fanning the flames. They did not want reconciliation between Hazrat Ali (RA) and Hazrat Amir Muawiyah (RA). Hazrat Ali (RA) was aware of the delicacy of the situation, and he also knew that Hazrat Amir Muawiyah (RA) would not listen to him and was not ready to accept his caliphate. Despite this, Hazrat Ali (RA) sent Hazrat Jarir bin Abdullah to Amir Mu'awiyah (RA) to invite him to peace and allegiance. Amir Muawiyah (RA) read the letter aloud in front of the court.

In the letter, after praising Allah Almighty, it was written that my allegiance is obligatory on you and all those with you because I have become the caliph by the consensus of the Ansar and the Muhajireen. Hazrat Abu Bakr (RA), Hazrat Umar (RA), and Hazrat Uthman (RA) were also chosen as caliphs by the same people. Therefore, you must swear allegiance to me; otherwise, you will be forced to swear allegiance. You have used the martyrdom of Hazrat Uthman (RA) to achieve your goal. If you want to take revenge on the killers of

'Uthman (RA), obey me first. Then file a case in accordance with the rules. I will decide it according to the Qur'an and Sunnah. Otherwise, the method you have adopted is a total deception.

On the other hand, Hazrat Amir Muawiyah (RA) thought his position in Syria was powerful. Because he ruled Syria for about 22 years. The great Companions who disagreed with Hazrat Ali (RA) on the issue of Khilafah and Qasas of Hazrat Uthman (RA) had come to Syria. Their presence was a source of strength for Amir Muawiyah (RA), and all the governors who had been deposed by Hazrat Ali (RA) had also come to Amir Muawiyah (RA). They were all influential people and supported the strategy of Amir Muawiyah (RA).

Hazrat Amr bin Aas (RA) is counted among the great Companions. When the rebels entered Madinah and besieged Hazrat Uthman (RA), he was present in Madinah then. Before the martyrdom of Hazrat Uthman Ghani (RA), he had gone to Jerusalem with his sons Abdullah and Muhammad. There, they learned of the Battle of Jamal and were informed that Hazrat Ali (RA) had captured Basra, moved the Caliphate to Kufa, and prepared to attack Syria. On the other hand, Hazrat Amir Muawiyah (RA) was also ready to fight, so he left for Damascus in consultation with his sons to settle the matter with Hazrat Amir

Muawiyah (RA). Hazrat Amir Muawiyah (RA) considered his arrival in Damascus a good omen. Hazrat Amr bin Aas (RA) met Hazrat Amir Muawiyah (RA) and said it was necessary to take revenge on the oppressed caliph, and he was right about this demand. Amir Mu'awiyah (RA) was greatly satisfied with this, but he still took a cautious stance on his behalf.

When he became convinced, he made him his special adviser. Hazrat Amr bin Aas (RA) advised Hazrat Amir Muawiyah (RA) that it is not necessary to show the bloody shirt of Hazrat Usman Ghani (RA) and the severed fingers of Hazrat Naila (RA) to the people daily, as it would cool down their enthusiasm. These things have to be presented to the people from time to time. Hazrat Amir Muawiyah (RA) followed his advice. Hazrat Amir Mu'awiyah (RA) said to Hazrat Amr bin Aas (RA) that if you support me and I succeed against Hazrat Ali (RA), then I will make you the ruler of Egypt.

Hazrat Obaidullah bin Umar (RA) also came to Damascus to support Hazrat Amir Muawiyah (RA). Hazrat Mughirah ibn Shubba (RA) and Hazrat Ziyad ibn Umayyah (RA), who had earlier supported Hazrat Ali (RA), came to Hazrat Amir Mu'awiyah (RA) with a heavy heart. After consulting all the serious companions, Hazrat Amir Muawiyah (RA) replied to Hazrat Ali's (RA) letter.

Invitation to swear allegiance to Amir Muawiyah (RA)

Hazrat Amir Muawiyah (RA) had not recognized the caliphate of Hazrat Ali (RA) and was preparing to confront him. Hazrat Ali (RA) could not pay attention to them because of the Battle of Jamal. Now, after graduation, Hazrat Ali (RA) gave a letter to Jarid bin Abdullah Bijli and sent it to Amir Mu'awiyah (RA), in which it was written. Those who swore allegiance to Abu Bakr (RA) and Umar (RA) have sworn allegiance to me. After that, there is no room for anyone to argue. The selection of the caliph is the right belonging to the Muhajireen and the Ansar. Anyone who refuses to swear allegiance after their agreement will be taken by force of the sword. Pledge allegiance like the Muhajireen and the Ansar. Peace and security are in it; otherwise, get ready for war. The assassins of Uthman (RA) have made a great cover. After swearing allegiance, present a formal case. I will decide it according to the Book of Allah and the Sunnah of the Prophet (ﷺ).

(Akhbar al-Tewal, p.167, Nehaj al-Baleghah, vol. 3, p.7)

Amir Muawiyah (RA) was also in much trouble at that time. Muhammad ibn Hudefah was a fierce opponent of him and was in his captivity. He had escaped from captivity. On the other hand, Roman armies gathered and could strike the

Syrian coast at any time, such as when Hazrat Ali's (RA) letter was received in harsh words. Amir Mu'awiyah (RA) called Amr ibn 'Aas (RA) and consulted him. Amr ibn Aas (RA) was a very experienced man. He knew the ups and downs of politics. He said that the escape of Muhammad ibn Hudefah is not very important; find him; if you can find him, it is fine; otherwise, leave his worries; he can not harm you. Release the captives of the Roman emperor and make peace with him on the condition that they will be ready to make peace immediately.

The most crucial issue is that of Hazrat Ali (RA). Muslims will never consider you equal to him. Amir Mu'awiyah (RA) said that he had helped in the assassination of 'Uthman (RA) and had caused division in the ummah. Amr ibn 'Aas (RA) said, "Whatever it may be, you do not have the kinship of the Prophet (ﷺ) and the precedence of bringing' Ali (RA) to Islam." Amir Mu'awiyah (RA) asked Amr ibn Aas (RA) for help, and he said, "I cannot help you unconditionally." Amir Mu'awiyah (RA) said, "What do you want?" Amr ibn Aas (RA) said: The government of Egypt. Amir Muawiyah (RA) said that Egypt is no less than Iraq. Amr ibn 'Aas (RA) replied, "This is my demand at a time when you will rule over the whole Islamic world." Amir Mu'awiyah (RA) wanted to be with Amr bin

Aas (RA) at all costs, so he accepted his condition and made a written promise.
(Akhbar al-Tewal, p. 168)

Amir Muawiyah's (RA) strategy against Hazrat Ali (RA)

After Amr ibn Aas (RA) settled the matter with Amir Mu'awiyah (RA), he advised Amir Mu'awiyah (RA) that, without any solid reason, you could not get the sympathy of the people against Hazrat Ali (RA). For this, you have to convince the tribal chiefs and essential people in Syria that Hazrat Ali (RA) is involved in the assassination of Hazrat Uthman (RA). That way, you can win people's sympathy. While working on this plan, he first took Sharjeel bin Samat Qandi, a very influential man from Syria, into confidence and assured him that Hazrat Ali (RA) had been involved in the assassination of Hazrat Uthman (RA). Sharjeel bin Samat Qandi became so convinced that he told Amir Mu'awiyah (RA): If you swear allegiance to Ali (RA), we will expel you from Syria. Amir Mu'awiyah (RA) said, "I am subject to you. Why should I oppose you?"

After convincing Sharjeel bin Samat Qandi, Amir Mu'awiyah (RA) told him this issue could only be resolved by smoothing public opinion. You visit Syria and preach it. So Sharjeel bin Samat Qandi

visited all the cities and told the chiefs and influential people there that Ali (RA) had killed 'Uthman (RA) and captured the whole country. Only your country is left, and they can attack it at any time. No one has the power to oppose him more than Mu'awiyah (RA), so join him in the retribution of 'Uthman (RA). Sharjeel bin Samat Qandi's visit led Syria to side with Amir Mu'awiyah (RA) against Hazrat Ali (RA).

(Akhbar al-Tewal, p. 170)

Hazrat Uthman's (RA) bloody shirt and Hazrat Naila's (ra) severed fingers were put on display by Amir Mu'awiyah (RA) in the great Masjid of Damascus. This painful scene was shown to the Syrian soldiers by bubbling to provoke their feelings against Hazrat Ali (RA). No Muslim was left unmoved by this scene. People came in droves and cried upon seeing this scene. Therefore, the sentiments of all, from the army to the people and princes, were aroused, and the people of Syria swore that they would not sleep in bed or go to their wives until the caliphs avenged the blood of the oppressed.

(Tabari p. 2255)

Letters to the Governors of Hazrat Ali (RA)

When Hazrat Ali (RA) realized the gravity of the situation, he wrote letters to Hazrat Abu Musa Al-Ashari (RA) and Hazrat Amir Mu'awiyah (RA). He sent a letter in the name of Hazrat Abu Musa Al-Ashari (RA) by Mabud Aslami, Hazrat Jarir bin Abdullah Bijli, and Sabza Jamie to Hazrat Amir Muawiyah (RA) in Damascus. Hazrat Abu Musa al-Ashari (RA), the governor of Kufa, immediately wrote back, saying that the people of Kufa had sworn allegiance to me for you. Most people have sworn allegiance voluntarily and happily, while some have been forced to do so. The letter's content satisfied Hazrat Ali (RA), so Hazrat Ali (RA) kept him intact.

A letter was sent to Hazrat Amir Mu'awiyah (RA) through Hazrat Jarir bin Abdullah in which Hazrat Ali (RA) wrote that those who swore allegiance to Hazrat Abu Bakr (RA), Umar (RA), and Uthman (RA) pledged allegiance to me. So, those people who left swore allegiance to the same things they swore allegiance to these gentlemen. Therefore, those who are present have no choice but to do so, and those who are not have no right to reject it. The Muhajireen and the Ansar have agreed to swear allegiance to me, so obey me; otherwise, prepare for war. Because if these gentlemen agree on one and make their Imam, it is Allah's pleasure. The letter went unanswered for three

months, and he stopped the messenger. Then, he gave a sealed letter to his special envoy, Qabisar Abbasi, and sent him to Madinah with Hazrat Jarir bin Abdullah.

In this letter, after Bismillah-ur-Rehman-ur-Rehman, he wrote the name of Hazrat Ali (RA) and his name. The messenger reached the service of Hazrat Ali (RA) and presented the letter. When Hazrat Ali (RA) opened the envelope, there was no letter. Hazrat Ali (RA) looked at the messenger angrily. The messenger said nervously, "I am the messenger. Save my life." Hazrat Ali (RA) forgave the messenger.

The messenger told Hazrat Ali (RA) that no one in Syria would swear allegiance to you. I saw that about 50,000 people shed tears over the bloody kurta (shirt) of Hazrat Usman Ghani (RA). The kurta that Hazrat Uthman (RA) wore at the time of his martyrdom was placed on the pulpit of the Jamia Masjid in Damascus. The people have vowed not to wield their swords until they avenge this bloodshed.

Upon hearing the messenger's words, Hazrat Khalid bin Zafar Abbasi said to the messenger, "It is bad for you. You are frightening us (the Muhajireen and the Ansar) with the Syrians." By Allah! Neither the shirt of 'Uthman (RA) nor of Yusuf (AS) nor of Mu'awiyah (RA) has the same grief as

Hazrat Yaqub (AS). If so, Syria is of great importance; the Iraqis do not care.

(Ibn Kathir, Vol. III)

On hearing the words of the messenger, Hazrat Ali (RA) said that they demanded revenge from me for the blood of Uthman (RA), even though I was free from the blood of Hazrat Uthman Ghani (RA). Allah Almighty understood from the assassins of (Uthman), and then sent the messenger of Hazrat Amir Muawiyah (RA) back to Syria.

Letter of Hazrat Amir Muawiyah (RA) to Hazrat Ali (RA)

Hazrat Amir Muawiyah (RA) replied to Hazrat Ali's (RA) letter to Abu Muslim Khulani and, at the same time, expressed his sorrow that the matter between the Muslims had reached bloodshed. Hazrat Amir Muawiyah (RA) wrote in the letter!

But later! Caliph Uthman (RA) was killed in your presence. You listened to the noise of his house and did not stop them from your words and deeds. I swear by the truth. None of us would have opposed you if you had defended him truthfully and sincerely. The second accusation against you is that you sheltered the assassins of Hazrat

'Uthman (RA), and they are now your strength, your supporters, and your advisers. We also know that you acquit the blood of Hazrat 'Uthman (RA). If you are truthful, hand over the killers of Hazrat Uthman (RA) to us. If they don't, we only have the sword. Wallah alone! We will find the killers of Uthman (RA) from the sea and kill them, or we will kill.

Abu Muslim Khulani took this letter to Kufa and presented it to Hazrat Ali (RA) in the service of Hazrat Ali (RA). He said he is the caliph, and if he fulfills his rights, then Wallah! We do not like this position for anyone else. Hazrat Uthman (RA) was killed, oppressed, and handed over to us by his killers. You are our Amir. After that, if anyone opposes you, we are your helpers, which will be a good excuse for you.

Hazrat Ali (RA) promised to reply the next day. So, the next day, when Abu Muslim arrived, about ten thousand armed men were there. When they all saw Abu Muslim, they said arrogantly and loudly that we were all the killers of 'Uthman (RA). Seeing this, Abu Muslim was astonished and said to Hazrat Ali (RA), "It seems as if they have all conspired with each other." Upon this, Hazrat Ali (RA) said, "You can well understand the extent to which I have control over the assassins of Hazrat Usman Ghani (RA)." After that, Hazrat Ali (RA) wrote another letter to Hazrat Amir Mu'awiyah (RA) from the

hand of the messenger, asking him not to be unjustly stubborn in this matter, as I am not involved in the conspiracy to assassinate Hazrat Uthman (RA).

Hazrat Ali (RA) replies to the letter of Hazrat Amir Muawiyah (RA)

I have nothing to do with the murder of Uthman (RA). I did not incite anyone against him, but I stayed at home when there was more commotion. I know very well that you want to use the demand for handing over the assassins of Uthman (RA) to achieve your goal. If you do not stop this sedition and misguidance, then the same treatment will be meted out to the rebels.

He also wrote a letter to Hazrat Amr bin Aas (RA) asking him to give up worldly pursuits, support the truth, and not waste his deeds.

(Akhbar al-Tewal, p. 173-174)

Review of the situation in Syria

Hazrat Amir Mu'awiyah's (RA) grandfather, Umaiyah, had gone to Syria due to differences and rivalry with Hazrat Hashim (RA) and, for a long time, kept it as his homeland. He had responsibilities and duties, including protecting trade caravans bound for Syria. In this way, he had to come and go in Syria again and again, and he had excellent relations and acquaintances with the tribes and the people there.

One of the reasons for Amir Mu'awiyah's (RA) influence in Syria and his good relations was that the Umayyads held the position of Al-Liwa (military power and protection of caravans). The implication and consequence of this was that the caravans of Hijaz that used to come to Syria and Yemen had to be guarded and supervised by Sahib al-Liwa (Abu Sufyan at that time). Hence, he had to go to Syria repeatedly. As a result, the people of Syria and their rulers knew Abu Sufyan (RA) and his family well.

In addition, Yazid ibn Abu Sufyan (RA) and his brother Mu'awiyah ibn Abu Sufyan (RA) ruled Syria for a long time. Before the Islamic era, this country was influenced by Byzantine emperors. There was a robust system in politics and governance. Hazrat Amir Muawiyah (RA) was prominent in his class and among his people in organizational and

managerial abilities. He had both personal morals and political strategy, and wise manners. He used to satisfy the people through fear of the government and generous favours. He knew the style of work according to the circumstances and opportunities.

Review of the situation in Iraq

Iraq has been enslaved by the Sassanid and Kayani rulers of Iran for centuries. There has never been a long period of discipline and political stability. The kingdom changed day by day. In a short time, many kings came and went on Iran's throne. Kasra Khosrow Pervez was deposed from the kingdom by his son Sheruyah in 628 AD and had him assassinated. Similarly, Iran had chaos and anarchy from 628 to 632 until Yazd Gard III came to power. His son Qabad (whose title was Sheruyah) sat on the throne of Iran, a victim of disorder and instability. Sheruyah also survived for four months. Ten kings came to the Sassanid throne in four years. The government was swayed. The people even considered Yazd Gard III their king and placed the kingdom's crown on the last Sassanid king's head. The turn came from mismanagement and chaos to the point that Puran Mein Dakht, the daughter of Harz Maz, also got a chance to become a queen. Although this

was against the royal family's traditions, no man in this fight could claim to be king. She ruled Iran for one year and four months.

The difference between the Iraqi and the Syrian people was also due to the temperament and nature of these Arab tribes. They conquered Syria and made it their homeland, and the tribes that conquered and settled in Iraq. Most tribes that conquered Syria were from the western and northern parts of the Arabian Peninsula and were accustomed to living under one system. The people who conquered Iraq were those of the eastern parts of the Arabian Peninsula, whose nature was restlessness, resentment of every system and arrangement, and mental turmoil. The result was apostasy and non-payment of Zakat. It is also a historical fact that with all this came the essence of courage, bravery, and Arab intelligence. In the same way, there were many other virtues.

Dr. Ahmed Amin writes!
In ancient times, Iraq was home to various religions and new beliefs. In earlier times, the ideas of Mani, Mazdak, and Ibn Deesan were powerful here. Among them were Christians and Jews. They had heard of different religions. One of which was that Allah dissolves (Halul) in some people.
(Fajr-ul-Islam, p. 332)

Ahmed Hasan Ziyat writes!

The Arabs who came to Iraq brought with them Yemeni and Nazari bigotry, and there was either Christianity or xenophobia because it was the abode of the tribes of Rabia, which, according to Asmai, was the root of all tribulations.
(History of Western Literature for Ziyat, p. 102)

Ustad Abbas Mahmud Al-Aqqad eloquently examined the subtlety of the difference between the armies of Hazrat Ali (RA) and Hazrat Mu'awiyah (RA). He writes!

It is a unique historical fact that the two armies (Iraqi and Syrian) were on opposite sides. On the one hand, there was a strong desire for collective discipline and to maintain it. On the other hand, there were motives and advocates to break the structure of communal discipline, to break the structure of discipline, and to change its course.

The first type who wanted discipline came to Hazrat Amir Muawiyah's (RA) share. They were in and around Syria. The second type, in which there was a lack of collective discipline, came to Hazrat Ali's (RA) share. The group was geographically and ethnically related to different parts of the Arabian Peninsula. (العبقریات الاسلامیه ص ۸۶۹)

Hazrat Ali's (RA) war preparations

Hazrat Ali (RA) saw the reconciliation efforts fail and began making complete preparations for war. On this occasion, the Muslims' swords were about to be unveiled among them; most of the Companions needed to be more open about participating in it. Many of the Companions also opposed or at least remained neutral.

Therefore, Hazrat Saad bin Abi Waqas (RA), Hazrat Abdullah bin Umar (RA), and Hazrat Muhammad bin Muslimah (RA) did not support anyone. Hazrat Ali (RA) asked him, "What is the matter? I have received unwelcome news from you people?" Hazrat Saad bin Abi Waqas (RA) said: If you want me to take part in this war, then grant me a sword that distinguishes between Kafir and Muslim. Hazrat Abdullah bin Umar (RA) said, "Do not force me to participate in something I cannot decide whether it is right or wrong." Hazrat Ibn Muslimah (RA) said, "I was commanded by the Messenger of Allah (ﷺ) to use my sword against the polytheists, and when the time came to fight the Muslims, I would break it on the mountain of Uhud." So yesterday I broke it. Hazrat Osama bin Zayd (RA) said I should be excused from participating. I vowed not to fight those who read the word of Kalima Shahadat.

Hazrat Abdullah bin Abbas (RA) had left Basra to lead the army. Hazrat Ali (RA) appointed Hazrat Abu Mas'ud Ansari (Aqaba bin Amir) as his successor in Kufa and advanced towards Nakhleh on Dhul-Hajjah 36 AH.

He inspected his army at this place, which numbered eighty thousand (80,000). Among them were seventy (70) Badri Sahaba and seven hundred Sahaba who participated in Rizwan's allegiance. Four hundred were other Sahaba. Meanwhile, Hazrat Abdullah bin Abbas (RA) also reached Basra with an army. Hazrat Ali (RA) reorganized the military and ordered 8,000 troops under the leadership of Hazrat Ziad bin Nasr Harithi to advance, as in the case of Jaish, and four under the leadership of Hazrat Shareh bin Hani as their support. An army of a thousand men followed them. Afterward, he came to Madain from Nakhlia and appointed Hazrat Masood Saqafi as the Amir of Madain. He sent an army of three thousand under the leadership of Hazrat Maqil bin Qais.

Battle of Safin

Hazrat Ali (RA) left for Safin from Kufa on the 13th Safar 37AH. Hazrat Ali's (RA) army crossed the Euphrates River near Raqqa and entered Syria. Hazrat Amir Muawiyah (RA) had already made arrangements to stop them. Abu al-Dawur al-Salami led the Muqaddam al-Jaish of his army on behalf of Amir Mu'awiyah (RA). They prevented Hazrat Ali's (RA) army from advancing. The two armies were encamped face-to-face. There was silence from morning till evening. In the evening, Abu Dawur attacked Hazrat Ali's (RA) army. The two sides fought for a while, then returned to their respective positions.

The following day, Abu al-Dawur went out to fight again and called for a fight. Hashim ibn Utbah fought alongside Hazrat Ali (RA). The competition continued for a long time, but neither succeeded, and both returned. Meanwhile, Hazrat Ali (RA) sent an army under the leadership of Malik Ashtar Nakhai. As soon as Malik Ashtar's army arrived, they attacked the Syrian military, and bloody fighting continued until evening. At night, the battle ended. The situation was reported to Hazrat Amir Muawiyah (RA) at night.

Water occupancy

Hazrat Ali (RA) reached the battlefield and learned that Hazrat Amir Muawiyah (RA) was also present near his army. Hazrat Ali (RA) ordered Malik Ashtar to go immediately to the river Euphrates and seize the water. But in this matter, he was late, and Amir Mu'awiyah (RA) had taken possession of the water before him. Abu al-Dawur was there with an army, and Hazrat Ali's (RA) soldiers were not allowed to fetch water. Hazrat Ali's (RA) army faced great difficulties due to a lack of water. Hazrat Ali (RA) sent some people to the Euphrates River to assess the situation and fetch water. Hazrat Ali (RA) was waiting for this. He sent Ashath bin Qais and launched a full-scale attack. Hazrat Amr bin Aas (RA) sent an army to help them, but they needed help standing before Hazrat Ali's (RA) army. Their footsteps became stiff, and the opponents retreated. Now, the water was taken over by Hazrat Ali's (RA) army. But the difference was that everyone was allowed to take water. Even the enemy army was not being stopped from taking water. This created a friendly atmosphere, and people began to understand that peace is possible.

(Ibn Kathir, Vol. III)

Another attempt at reconciliation failed

The fighting was temporarily over. Hazrat Ali (RA) thought another attempt at peace should be made before the war started again. Therefore, for this purpose, he sent Bashir bin Amr Muhsin Ansari, Hazrat Zaid bin Qais, Hazrat Uday bin Hatim, Hazrat Ziad bin Hafsa, and Hazrat Sheath bin Rabii to Hazrat Amir Mu'awiyah (RA). When the delegation reached Amir Muawiyah (RA), Hazrat Uday bin Hatim started the conversation.

After praising Allah Almighty, he asked Amir Muawiyah (RA) to swear allegiance to Ali (RA) because pledging allegiance to him would lead to consensus among the Muslims. No one denies allegiance except you and your friends. If your opposition remained the same, then the same thing would happen to the companions of the "As'hab-e-Jamal." Hazrat Amir Mu'awiyah (RA) got angry on hearing this and interrupted him, saying: O Ade! Have you come to make peace or to fight? You want to scare me by reminding me of the incident involving Jamal's companions. Don't you know I am Harb's grandson and unafraid of fighting? I know that you are one of the killers of Hazrat Uthman (RA). Allah will kill you too. Seeing this bitter rhetoric, Yazid ibn Qays intervened and said, "We have become ambassadors. We have no right to advise one another." But we must try to end the dispute

among Muslims. At the same time, he began to describe the virtues of Hazrat Ali (RA). Hazrat Amir Muawiyah (RA) did not like these words either. So, he said, "You call us to the congregation. The congregation is with us." I do not consider your friend to be entitled to the Khilafah because he has killed Amir al-Mominin and sheltered his killers. Peace can only be achieved if he hands over the killers of Hazrat Uthman (RA) to us.

Hazrat Amir Mu'awiyah (RA) was still talking when Hazrat Sheath bin Rabii was not released, and he interrupted Amir Mu'awiyah (RA) and said, "Will you kill Ammar bin Yasar (RA)?" He replied, "What can stop Ammar ibn Yasar (RA) from being killed? I will kill him in exchange for the slave of Hazrat Uthman (RA)." Sheath ibn Rabii angrily said, "You cannot kill him. The earth will be narrowed for you." Hazrat Amir Mu'awiyah (RA) said the land would be narrowed for you before that. As a result of such bitter rhetoric, this attempt at peace also failed. All attempts at peace were failing. Each side wanted to reconcile on its terms. The situation was rapidly escalating into a confrontation. There were minor clashes; little by little, the army would come to the field, and clashes would occur during the day. When night fell, they would return to their tents. Hazrat Ali (RA) had taken command of his army. But he kept sending different people to the field to command the troops. The battlefield remained so hot for many days that the month of

Rajab al-Murajab began. Due to the sanctity of this month, both sides stopped the war, and once again, the war was postponed.

Another attempt at reconciliation

Almost all the Companions were disturbed by the bloodshed of the Muslims and wanted somehow to reconcile with each other. Thus, the Muslims were weakened by internal fighting, which their enemies exploited. Taking advantage of this temporary ceasefire, Hazrat Abu al-Darda '(RA) and Hazrat Abu Imama Bahli (RA) made another attempt at reconciliation.

These two men went to Hazrat Amir Mu'awiyah (RA), and while talking to him, Hazrat Abu Al-Darda '(RA) said You are fighting Ali (RA). Doesn't he deserve more leadership than you? Hazrat Amir Muawiyah (RA) replied that he would fight for the unjust blood of Hazrat Usman Ghani (RA). Hazrat Abu Al-Darda (RA) said, "Do you think that Hazrat Uthman (RA) was killed by Hazrat Ali (RA)?" Hazrat Amir Muawiyah (RA) said that he did not kill, but he did give shelter to the killers of Uthman (RA). If he hands them over to me, I am ready to swear allegiance to him first.

After talking to Hazrat Mu'awiyah (RA), Hazrat Abu Al-Darda '(RA) and Hazrat Abu Imama Bahli (RA)

came to the service of Hazrat Ali (RA) and mentioned to Hazrat Ali (RA) what had happened to him and Hazrat Amir Mu'awiyah (RA). When the army of Hazrat Ali (RA) was informed of this conciliatory effort, about twenty thousand soldiers came out and stood to one side and said that we were all the killers of Usman (RA). Seeing this situation, Hazrat Abu Al-Darda '(RA) and Hazrat Abu Imama Bahli (RA) quietly left the army, went to the coastal area, and completely disassociated themselves.

The second phase of the war

The sacred months he was passed peacefully. As soon as the month of Safar Al-Muzaffar started after Muharram's end, clashes broke out again between the two sides. The great Companions and thousands of people lost their lives in this battle. Sometimes, the battle was fought from morning till evening. During the war, Hazrat Ammar bin Yasir (RA) stood by Hazrat Ali (RA) and roared to the people that whoever wanted to gain the pleasure of Allah Almighty and did not wish to return to his wealth and children, let him come with me. He said these words enthusiastically, and many people of Hazrat Ali's (RA) army, ready to die, went with him. Hashim ibn Utbah, the knower of Hazrat Ali (RA), was also

walking with him, carrying the flag. Hazrat Ammar bin Yasir (RA) attacked the Syrian army without any hesitation or courage. Still, Hazrat Amr bin Aas (RA) stopped him with great difficulty, and after a fierce battle, Hazrat Ammar bin Yasir (RA) was martyred. He was unfortunate when the news reached Hazrat Ali (RA). The whole day was over. The night had begun, but the fight did not stop. This night is known in history as "Layla-tul-Harir".

According to some narrations, Hazrat Owais Qarni (ra) was also martyred on the same night while fighting on behalf of Hazrat Ali (RA). Hazrat Ali (RA) was also showing the essence of bravery. There was fighting all night until the morning sun rose, and the fighting would not stop.

The war had dragged on. Hazrat Ali (RA) gave a powerful speech to his army and urged them to bring the war to an end as soon as possible. After that, Hazrat Ali's (RA) army decisively attacked its enemy's forces, and fighting broke out on all sides. The Syrian army could not withstand the onslaught and was forced to retreat. The soldiers of Hazrat Ali's (RA) army were attacking the enemy with great enthusiasm. Hazrat Amir Muawiyah's (RA) army had lost its footing. Hazrat Ali (RA) had reached Hazrat Amir Mu'awiyah (RA) while fighting, and he challenged Hazrat Amir Mu'awiyah (RA) and said: O Mu'awiyah (RA)! There is no point in shedding the blood of Muslims.

Let me and you compete with each other and decide our disputes. The one who succeeds among us will be the caliph.

Upon hearing the struggle of Hazrat Ali (RA), Hazrat Amr bin Aas (RA) said to Hazrat Amir Muawiyah (RA) that it was a matter of justice and that he should fight. Hazrat Amir Muawiyah (RA) said, "Why don't you like this decision for yourself?" You know that whoever goes against him does not survive. Hazrat Amr bin Aas (RA) said that whatever happens now, we have to go out to compete. Hazrat Amir Muawiyah (RA) replied: Maybe you send me to fight so that I can be killed and you can occupy Syria after me.

When Hazrat Amir Mu'awiyah (RA) was not ready to face Hazrat Ali (RA) in any way, Hazrat Amr bin Aas (RA) himself went out to meet Hazrat Ali (RA). The two fought for a long time, and Hazrat Ali (RA) attacked him so fiercely that he couldn't escape. Hazrat Amr bin Aas (RA), while defending himself, fell from his horse and became naked. When Hazrat Ali (RA) saw him naked, he did not consider it appropriate to strike him further, and he turned away and left him alive.

The war was raging, and corpses were piled up everywhere. It wasn't easy to pick up the bodies. There was no one to help the injured. It was even decided by both sides to stop the fighting so that their bodies and wounded could be picked up.

Hazrat Ali (RA) delivered a passionate speech to rejuvenate his army and said that we have almost won the war, a little more courage is needed, and tomorrow, Allah willing, a decision will be made. Get ready for the final defeat of the enemy. Do not retreat until the enemy is ultimately defeated.

Attempt for peace by Amir Muawiyah (RA)

The intelligentsia was very concerned about the rapid loss of life in these battles. More than 50,000 members of the Syrian army were killed, and more than 25,000 members of Ali's (RA) army became fuel for the war. Neither side was prepared to back down. Realizing this situation, Hazrat Amir Mu'awiyah (RA) and Hazrat Amr bin Aas (RA) sat down with their heads bowed. He was convinced that defeating Hazrat Ali (RA) was impossible. Supportive tribes are also losing heart. The death toll was very high. The war's outcome was not in their favour despite so many deaths. So Hazrat Sheath bin Qais Kundi stood among all the people and said, if this bloodshed among the Muslims continues like this, very soon the whole of Arabia will be deserted. Our natural enemies will take over our families in Roman Syria. The Iranians will enslave the women and children of Kufa. In the same way, he stated many facts in his passionate speech. The army was greatly impressed by his

speech and began to look at Hazrat Amir Muawiyah (RA) with questioning eyes. Hazrat Amir Muawiyah (RA) also took his words seriously. He wrote a letter to Hazrat Ali (RA).

It said that if you and I had known that this war would be so long and so many lives would have been lost, none of us would have started this war. It is now imperative that this war be ended. We are Bani Abdul Munaf. We are not superior to each other. Therefore, we should reconcile to maintain the dignity of both. Hazrat Ali (RA) made several attempts at reconciliation, but they failed due to Hazrat Amir Muawiyah's (RA) disbelief. Now, Hazrat Ali (RA) rejected Amir Muawiyah's (RA) attempt at this reconciliation and said the decision would be taken on the battlefield.

When the news reached Hazrat Amir Muawiyah (RA) that Hazrat Ali (RA) had rejected the peace offer, it meant a full-scale attack was imminent. On the other hand, Hazrat Ali (RA) reorganized the army, and it seemed from Hazrat Ali's (RA) style that he would only end the war with a decision this time. Enthusiasm was also found in his army. Hazrat Ali (RA) himself was present in the field wearing armour. Hazrat Amir Muawiyah (RA) was receiving instantaneous information and was distraught. It was clear to him that a decisive battle would take place quickly. There was no enthusiasm in his army

either. He was sure of his defeat. He consulted Hazrat Amr bin Aas (RA) and said that such a trick was used to create a split in Hazrat Ali's (RA) army.

A war strategy

The next day, when morning came, Amr ibn Aas (RA) said to Amir Mu'awiyah (RA), "Tell your people to raise the Qur'an on spears, and go to the battlefield and say aloud, 'This is the Book between you and us. The Syrian army did the same. The five great Syrians carried the Great Mus'haf of Damascus (the Qur'an that Hazrat Uthman Ghani RA sent after confirmation) on spears in front of them, and behind it, thousands of Qur'ans were raised on spears. Fazl ibn Uhum, Shareh Jazami, and Warqa ibn Muammar called out to the Alawite army.

O people of Arab! Please save your women and children from Persia and Rome. If the Syrians are wiped out, who will protect Syria from the Romans? And if Iraqis are destroyed, who will save Iraq from non-Arabs? Let us obey the command of the Qur'an, and its decision is obligatory for both of us.

(Akhbar al-Tewal)

Ceasefire

This tactic worked. When the Hazrat Ali (RA) soldiers saw the Qur'an al-Hakim high on spears, they stopped fighting. Hazrat Ali (RA) and some of his army opposed it. Hazrat Ali (RA) said: This is just a hoax. But it had a significant impact on a large group. "We are fighting the Syrians to make them bound by this book," he said. Now that they have invited us, we should not refuse.

Hazrat Abdullah bin Abbas (RA) saw this movement of the Syrians and said: There was still a fight, and now the deception has started. Malik Ashtar Nakhai ignored the Syrian move and explained to his comrades that it was a war ploy and engaged in attacks with his comrades. Hazrat Ali (RA) told the people that raising the Holy Quran was a deception. Do not be deceived by them. You are about to win. The soldiers were constantly fed up with the war, and the fighting was also going on among the Muslims, which was detrimental to Islam. Therefore, they considered this request of the Syrians as a step towards peace and stopped fighting because the majority of Muslims on both sides wanted peace to be achieved somehow.

Mas'ar ibn Fadki al-Tamimi, Zayd ibn Husayn al-Tai, and al-Sabai and their companions surrounded 'Ali (RA) and said, "Declare a ceasefire and recall

Malik al-Ashtar. We will do as we did with 'Uthman (RA). Seeing this deteriorating situation, Hazrat Ali (RA) sent a man to Malik Ashtar to stop fighting and return immediately. Malik Ashtar was very close to victory at the time, so he was heartbroken to hear of the return. There was an order, so he returned, and thus the war ended.

Amir Muawiyah (RA) had declared that the war had dragged on. Each of us considers the other to be false. To end this dispute, we have invited the Qur'an to be obeyed. If they accept it, it is perfect; otherwise, our argument will be over. Along with this announcement, he also wrote to Hazrat Ali (RA) that you and I are responsible for this bloodshed. Now, I invite you to close it, establish love, and forget hatred and enmity.

(Tabari)

Appointment of judges:

The war was over. Malik Ashtar Nakhai had returned. Hazrat Ashath bin Qais said to Hazrat Ali (RA): O Amir al-Mominin! The people accepted the Qur'an's command, and the war ended. If you allow me, I will visit Amir Muawiyah (RA) and discover his intentions. Hazrat Ali (RA) permitted him, and he went to Amir Mu'awiyah (RA) and talked to him. He said, "Let us and you both return

to the command of Allah and His Messenger (ﷺ)." We appoint one person, and you nominate another person. Both of us should take an oath that we will decide according to the Holy Qur'an, and whatever decision is made thereafter, we will both agree on it.

It was agreed. The Syrians presented the name of Hazrat Amr bin Aas (RA). Hazrat Ashath bin Qais returned and informed Hazrat Ali (RA) about all the conversations. At the same time, Hazrat Ashath bin Qais mentioned the name of Hazrat Abu Musa Al-Ashari (RA) on behalf of the people of Iraq. Hazrat Ali (RA) disagreed with him and said I liked Abdullah bin Abbas (RA). The people present in the meeting said that he is your relative. A person with an equal relationship with Amir Muawiyah (RA) should be appointed, and the judge should be neutral. Ali (RA) then mentioned Malik Ashtar's name. If you do not choose Abdullah bin Abbas (RA) because he is a relative, then appoint Malik Ashtar, who is not my relative. Hearing the name of Malik Ashtar, Hazrat Ashath bin Qais became angry and said that the fire of this war was set on him, and he was still fighting. Other people in Hazrat Ali's (RA) army disliked Malik Ashtar Nakhai.

People said that the unique companionship of Hazrat Abu Musa Al-Ashari (RA) with the Messenger of Allah (ﷺ) was not given to Malik

Ashtar, so we will never give him superiority over Hazrat Abu Musa Al-Ashari (RA). When Hazrat Ali (RA) saw that these people would not agree to anyone other than Hazrat Abu Musa Al-Ashari (RA) as a judge, he said, "I have no objection to making whomever you want a judge." Therefore, Hazrat Abu Musa Al-Ashari (RA) was appointed as a judge by Hazrat Ali (RA).

(Tabari, Akhbar Al-Tewal)

Affidavit

Hazrat Amr bin Aas (RA) had reached Hazrat Ali (RA) on behalf of Hazrat Amir Muawiyah (RA). He asked Hazrat Ali (RA) to write a confession. Therefore, the agreement was written in the presence of the leaders on both sides. When we started writing about Amir al-Mominin with Hazrat Ali (RA), Amir Mu'awiyah (RA) objected: if we considered him Amir al-Mominin, why would we fight him? When some of Hazrat Ali's (RA) companions insisted on this, he said: This is the Sunnah of the Prophet (ﷺ). Therefore, Amir al-Mominin should be cut off, and Ali ibn Abi Talib (RA) should be written. So, Amir al-Mominin was cut off. These were the words of the agreement.

This confession is between Ali ibn Abi Talib (RA) and Mu'awiyah ibn Abi Sufyan (RA). Ali ibn Abi

Talib (RA) has appointed a judge from the people of Iraq and from all those with him. On the other hand, Mu'awiyah ibn Abi Sufyan (RA) has appointed a judge from the people of Syria and all those who are with him. We justify the Book of Allah and His command and promise that we will not allow anyone to enter except Allah and the Book of Allah. We believe in the whole Qur'an from Alhamdulillah to Al-Naas, pledge to abide by what the Holy Qur'an commands, and refrain from what it forbids us to do. The two judges appointed are Abdullah ibn Qays (RA) (Abu Musa al-Ashari) and Amr ibn Aas (RA). They will decide based on what they find in the Qur'an al-Hakim; if they do not see it there, they will choose according to the Sunnah. Both parties must make decisions. And whoever refuses to accept it, then the ruling and the Muslims will help the other party against it.

But if this decision is against the Qur'an and Sunnah or is found to be biased, it is unnecessary to abide by it. At that time, each party will be free to decide. Until the verdict is announced, the war will be stopped entirely, and perfect law and order will be established. If one of the two Amirs or Hakams dies before the verdict is announced, his party has the right to choose another Amir and Hakam in his place. Both Hakams will protect life and property. Before Ramadan, the judgment should be reported. But if the order deems it appropriate to delay, they can extend it. If the

decision is not made within the stipulated time, the parties will have the right to start a new war.

(Akhbar al-Tewal)

After the confession was written, a confession was taken from Hazrat Abu Musa Al-Ashari (RA) and Hazrat Amr bin Aas (RA) that we will make the right decision according to the Holy Qur'an and the Sunnah of the Holy Prophet (ﷺ). The judges were then given a six-month deadline to summon both sides to Ozej, the site of the Dumyat al-Jindal between Damascus and Kufa. Two copies of the agreement were then made. On behalf of Hazrat Ali (RA), Ashath ibn Qais al-Kandi, Sa'd ibn Qais Hamdani, Warqa ibn Yahya al-Jabali, Abdullah ibn Mahal al-Ajli, Hajar ibn 'Uday al-Kandi, Abdullah ibn al-Tufayl al-Amiri, Aqaba ibn Ziad al-Hadrami, Yazid ibn Kamama Tamimi, Malik bin Ka'b Hamdani signed as a witness and guarantor, on behalf of Amir Mu'awiyah (RA), Abu Al-Awar Aslami, Habib bin Muslimah Al-Fihri, Muharraq Ibn Harith Al-Zubaidi, Ramal bin Amr Azri, Hamza bin Malik Hamdani, Abdul Rahman bin Khalid Makhzoomi, Sami bin Yazid Ansari, Utbah bin Abu Sufyan, Yazid bin Al-Harbasi, Signed by Alqamah bin Yazid Ansari. When the two copies were completed, one was given to Hazrat Abu Musa Al-Ashari (RA) and the other to Hazrat Amr bin Aas (RA). Among those who signed as a guarantor on behalf of Hazrat Ali (RA), Malik Ashtar was asked

to sign, but he flatly refused. When Ashath ibn Qays insisted, it was time for a bitter argument. It was also decided that Hazrat Abu Musa Al-Ashari (RA) would leave Kufa, and Hazrat Ali (RA) would accompany him with four hundred people. Similarly, when Hazrat Amr bin Aas (RA) leaves Damascus, Hazrat Amir Mu'awiyah (RA) will accompany him with four hundred people. These eight hundred people will represent all Muslims, and all will accept the judges' verdict. The agreement was reached on Wednesday, 13th Safar 37AH.

Preparation of the decision

It was agreed in the agreement that the decision would be announced at Ozej (Azraj). Because it was decided to choose a third place apart from Kufa and Damascus, Hazrat Ali (RA) sent a group of four hundred people, led by Hazrat Shareh bin Hani, with Hazrat Abu Musa Al-Ashari (RA). He appointed Hazrat Abdullah bin Abbas (RA) as the Imam of the prayers and the caretaker of religious affairs.

Hazrat Abdullah ibn Umar (RA), Hazrat Saad ibn Abi Waqas (RA), and Hazrat Mughirah ibn Shubha (RA), who had withdrawn due to bloodshed and infighting among the Muslims, on hearing the news of this peace, also went to Dumyat al-Jindal. On

the other hand, Hazrat Amr bin Aas (RA) also reached Ozej with four hundred companions. Hazrat Mughirah bin Shuba (RA) was a far-sighted and understanding man. He had separate meetings with Hazrat Abu Musa Al-Ashari (RA) and Hazrat Amr bin Aas (RA) as soon as they arrived. Their purpose was to find out both views before making a decision. Hazrat Mughirah bin Shubha (RA) realized that the matter was still complicated and that the two had differing opinions. Therefore, he predicted simultaneously that it would take a lot of work to get a good result from the judges' decision.

After the departure of Hazrat Abu Musa Al-Ashari (RA) from Kufa, Hazrat Ali (RA) was in constant touch with him through letters. Hazrat Ali's (RA) letters were addressed to Hazrat Abdullah bin Abbas (RA). Similarly, Hazrat Amir Mu'awiyah (RA) was also in touch with Hazrat Amr bin Aas (RA) through letters. When Hazrat Ali's (RA) letters came to Hazrat Abdullah bin Abbas (RA), his companions followed him and insisted he tell us what Hazrat Ali (RA) had written. Hazrat Abdullah bin Abbas (RA) became very upset with this situation because when he was reluctant to state what he wanted to keep secret, people would get angry with his attitude. Some would express their anger in front of everyone. However, this was not the case with Hazrat Amr bin Aas (RA).

Hazrat Abu Musa Al-Ashari (RA) and Hazrat Amr bin Aas (RA) started their meetings in solitude so that a final decision could be reached by mutual consultation. Hazrat Amr bin Aas (RA) was more cautious than Hazrat Abu Musa Al-Ashari (RA). During the meeting, he thanked Hazrat Abu Musa Al-Ashari (RA) and mentioned his virtues. Regarding the Khilafah issue, Hazrat Amr bin Aas (RA) said that Hazrat Amir Mu'awiyah (RA) belonged to a noble family of Quraysh. He is the brother of Umm Al-Mominin Hazrat Umme Habiba (RA), a Companion and a Writer of Revelation. Hazrat Abu Musa Al-Ashari (RA) said: I do not deny these qualities of his, but how can the Emirate of the Ummah be given to him in the presence of Hazrat Ali (RA) and other eminent elders? All these qualities are also present in Hazrat Ali (RA). In addition, he has a high status in knowledge, courage, purity, and other attributes.

Hazrat Amr bin Aas (RA) said that Hazrat Amir Muawiyah (RA) is more adept at administration and politics. Hazrat Abu Musa Al-Ashari (RA) said these things are not more important than honesty and purity. Then Hazrat Abu Musa Al-Ashari (RA) suggested to Hazrat Amr bin Aas (RA) What do you think about it that we should remove Mu'awiyah (RA) and Ali (RA) and declare Abdullah bin Umar (RA) as the caliph. Hazrat Amr bin Aas (RA) asked what was wrong with Hazrat Amir Muawiyah (RA). Hazrat Abu Musa Al-Ashari

(RA) said he is neither qualified for this position nor entitled to it. However, if you agree, the Farooq-e-Azam (RA) era will return, and he will be reminded of his father. Hazrat Amr ibn Aas (RA) said, "What do you think of my son? He is no less in virtue and perfection." Hazrat Abu Musa Al-Ashari (RA) said that all these things are true, but you have put him in a fitnah by participating in the battle and have tarnished his footsteps to some extent. And the character is not safe from all these defects.

For a long time, the two gentlemen had an earnest conversation in private, but the matter could not reach any conclusion. When the conversation was going on for a long time, Hazrat Abu Musa Al-Ashari (RA) suggested that the war and opposition between Hazrat Ali (RA) and Hazrat Mu'awiyah (RA) had put the people in temptation. Then, whoever the people wanted to elect should be made the caliph. Hazrat Amr bin Aas (RA) liked this, and they both agreed, and then went to their respective tents.

Hazrat Abdullah bin Abbas (RA) reached the Hazrat Abu Musa Al-Ashari (RA) tent and said: Wallah! I am sure that Hazrat Amr bin Aas (RA) must have deceived you. If there is an agreement between you, you should wait to announce it. He may oppose it later. Hazrat Abu Musa Al-Ashari (RA) said: We have agreed on an opinion that there is no room for disagreement.

Announcement of decision

On the morning of Judgment Day, many Muslims began to gather at the Dumyat al-Jindal masjid. Among the great companions, Hazrat Abdullah bin Umar (RA), Hazrat Mughirah bin Shuba (RA), and Hazrat Saad bin Abi Waqas (RA), who were neutral in this war, came to hear the verdict. Everyone was anxiously waiting for a decision to be made to end this unstoppable bloodshed among Muslims. People were waiting for the announcement of their representatives' success.

Hazrat Abu Musa Al-Ashari (RA) and Hazrat Amr bin Aas (RA) came to the masjid and sat in their respective places. Hazrat Abu Musa Al-Ashari (RA) addressed Hazrat Amr bin Aas (RA) and said he should announce the decision to the people. Hazrat Amr ibn Aas (RA) replied that you are superior to us in grace, perfection, and every respect, so I cannot surpass you. Hearing this, Hazrat Abu Musa Al-Ashari (RA) stood on the pulpit and said after praising Allah Almighty!

O People! The decision on which both Amr ibn Aas (RA) and I have agreed is that we have deposed both Ali (RA) and Mu'awiyah (RA) and authorized the Muslim Majlis-e-Shura to elect the caliph by consensus, do what you want the decision, Hazrat Abu Musa Al-Ashari (RA) came down from the pulpit and said to Hazrat Amr bin Aas (RA), "Now

stand on the pulpit and announce your decision." Hazrat Amr bin Aas (RA) came to the pulpit, addressed the people, and spoke!

O People! You are a witness to the fact that Hazrat Abu Musa Al-Ashari (RA) has deposed his friend Hazrat Ali (RA). I also agree with this and remove Hazrat Ali (RA), but I keep Muawiyah (RA) in this position because he is the guardian of the oppressed caliph and the most deserving of the caliphate.

This speech of Hazrat Amr bin Aas (RA) caused a commotion. Hazrat Abdullah bin Abbas (RA) and others began accusing Hazrat Abu Musa Al-Ashari (RA) of deception. Hazrat Abu Musa Al-Ashari (RA) was a straightforward, noble and pious elder. He was astonished by this speech of Hazrat Amr ibn Aas (RA) and, in a state of rage, started cursing him, saying that it was dishonesty. You have deceived me by expressing an opinion contrary to our unanimous decision. In the same way, there were bitter words among other people.

Hazrat Shareh ibn Hani attacked Hazrat Amr ibn Aas (RA), but his son retaliated by attacking Shareh and saved his father. People intervened. There was a lot of bitterness and disgust in the atmosphere. After this long wait, the people were very disappointed with this decision. Hazrat Abu Musa al-Ashari (RA) was so remorseful about this incident that he immediately left for Makkah and

then spent the rest of his life in seclusion. Given this dangerous situation, it was not appropriate for the dignitaries on both sides to stay there, so the Syrians left for Damascus and the Iraqis for Kufa.

Allama Ibn Khaldun writes in his case!

Although Hazrat Ali (RA) was right in these differences, the intention of Hazrat Muawiyah (RA) was not invalid. He (Mu'awiyah RA) intended the truth but made a mistake, and all the people were right regarding their goals. But the characteristic of an empire is that man seeks it alone and wants to keep it safe. It was not in the power of Mu'awiyah (RA) to separate this characteristic from his caste and his nation; this is a natural thing and a requirement of family support, which could have been obtained from his tribe.

Similarly, Imam al-Ghazali wrote in "Al-Aqtadad Fi Al-Aitqad":

In short, the statements mentioned above of the great scholars have made it clear that those who fought against Syedna Ali Al-Murtada (RA), that is, the party of Hazrat Amir Mu'awiyah (RA), are neither infidels, sinners, nor misguided because of this fight. What happened to them was due to misunderstandings and differing interpretations. Therefore, Hazrat Mu'awiyah (RA) is considered by

the majority of scholars, elders, and Caliphs to be reprehensible.

Ibn Hajar al-Asqalani (ra) writes that the Ahl as-Sunnah wa Al-Jema'ah forbade slandering any Companions because of their disputes. However, it is known who was right and who was not. The reason is that these wars were fought on the basis of differences in mutual ijtihad, not on obstinacy. Allah Almighty has forgiven the one who makes a mistake in Ijtihad, but it has been proven that the one who makes a correct decision will receive two rewards, and the one who makes a mistake will receive one reward.

The case of Amir Muawiyah (RA) and Syedna Ali (RA)

The confrontation and war between Syedna Ali (RA) and Amir Muawiyah (RA) should be ignored. Hazrat Ali (RA) considered himself deserving of the Khilafah religiously, while Amir Mu'awiyah (RA) knew his Khilafah was right. Both of them performed Ijtihad in their favour.

Moreover, the ijtihad of Syedna Ali (RA) proved correct that he was the most incredible man and the best of the Islamic Ummah among all these people. Unlike him, Amir Mu'awiyah (RA) was not proven right in his Ijtihad because he did not

deserve the Khilafah in the presence of Hazrat Ali (RA). But despite this, neither side called its opponent a kafir. Both sides were separate and divided into groups. There was a fierce battle between the two. Some people on both sides also cursed each other. They also attacked each other, but none of them declared anyone outside the realm of Islam. However, some have done things out of ignorance and prejudice that prove their guilt. Therefore, no believer has the right to attribute disbelief to another believer and to have a belief about them that cannot favour a believer.

(Mazahir-ul-Haq)

The position of Hazrat Ali (RA) in the eyes of Hazrat Amir Muawiyah (RA)

Hazrat Mu'awiyah (RA) was a Companion with deep political insight and vision. He found all the conditions of the Khilafah within Hazrat Ali (RA) and considered him worthy of the Khilafah. Hazrat Muawiyah (RA) said that the assassins of Hazrat Uthman (RA) had joined the army of Hazrat Ali (RA) in disguise. When Hazrat Abu Al-Darda '(RA) and Hazrat Abu Imama (RA) were mediating between the two parties, Amir Mu'awiyah (RA) said to them: Go and tell Hazrat Ali (RA) on my behalf that

فقو لا لا له فليقد من قتله عثمان ثم انا اول من بايعه من الشام

Say that punish the killers of Hazrat Uthman (RA), then I will be the first to swear allegiance to him among the people of Syria.

Whenever Hazrat Mu'awiyah (RA) mentioned Hazrat Ali (RA), he used to call him Ami (my cousin). In Arabic, the word signifies love and affection.

When there were differences between Hazrat Ali (RA) and Hazrat Mu'awiyah (RA), the King of Rome sought to attack the Islamic State, believing that Hazrat Mu'awiyah (RA) would support him against Hazrat Ali (RA). Hazrat Mu'awiyah (RA) sent him a message that began: "O Roman dog!"

واللّٰه لمن لم تنتعه و تجع الى بلادک بالعين لا

صطلحن انا و ابن عمى

Wallah, if you do not give up your intention and do not return to your territory, then cursed! My cousin (Ali) and I will meet and drive you out of your country and narrow the land that is spread over you.

Hafiz Ibn Kathir (ra) says:
When Hazrat Mu'awiyah (RA) got the news of the murder of Hazrat Ali (RA), he started weeping. His wife told him that you cried for him now, even

though you had fought with him in his life. Hazrat Mu'awiyah (RA) said, "You do not know how much knowledge, grace, and jurisprudence a person has lost today."

(Al-Badayah wa Al-Nihayah, Volume 8 Page 130)

Imam Ahmad (ra) says: Once, Hazrat Basr bin Arta said something terrible to Hazrat Ali (RA) in the presence of Hazrat Muawiyah (RA) and Hazrat Zaid bin Umar bin Khattab (RA). Hazrat Mu'awiyah (RA) immediately rebuked him, saying that you are abusing Ali (RA) even though he is your grandfather.

(Tabari, v.4, p.248. Al-Kamil Ibn Al-Athir, v.4, p.5)

(Darood Tanjina)

Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.[8] In his sleep he saw the Holy Prophet *(Peace and blessings of Allah Almighty be upon him)*. The Holy Prophet *(Peace and blessings of Allah Almighty be upon him)* instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ
الْاَهْوَالِ وَالْاٰفَاتِ وَتَقْضِيْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا عِنْدَكَ
اَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ
الْخَيْرَاتِ فِي الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ اِنَّكَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ.

O 'Allah! Shower blessings on Muhammad (pbuh) Our Master, and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA MUHAMMADIW WA A'LA AALE SAI-YE DE NA WA MAU-LA NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN JA-MEE-IL AH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-YATE WA BA' DAL MA MAAT IN-NA KA A'LA KOLLE SHAI-IN QADEER.

DUAA

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِ يْمَانَ وَزَيِّنْهُ فِىْ قُلُوْ بِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ
وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّ شِدِيْنَ.
اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَ اَلْحِقْنَا بِالصَّالِحِيْنَ
غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ

☆☆☆

وَاٰخِرُ دَعْوٰنَآ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

24th Safar Al-Muzaffar 1443, Friday,

October 01, 2021

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1 - Biography of The Greatest Prophet (ﷺ)
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2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
4 - HEARTS - In the light of the Quran
5 - What is Soul (Nafs)
6 - Historical Trees of Islam
7 - Hypocrisy
8 - Carelessness and Ignorance
9 - Muslim Protocols
10 - Biographies of Muhadeseen
11 - Biography of Imam-e-Azam
12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
13 - Great Women in Islamic History. V1 & 2
14 - Seerat Syedna Amir Muawiyah (RA)
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18 - Jihad and Mujahid
19 - Great Muslim Mothers
20 - Reputable Muslim Shaheed Ladies
21 - Speech Cautiousness
22 - Very Important Basic Masail
23 - Articles (English and Urdu)
24 – Khatamahu Misk (Kitab ad-Duaa)
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